

ABSTRACT

This study came about as the writer sought to understand a previous ministry experience involving conflict, systemic change, and organizational structure. As a newly appointed associate pastor, the writer observed the congregation embroiled in controversy when senior leadership attempted a major restructuring of the church's organizational structure. In the aftermath of the failed organizational restructuring attempt, the writer began investigating whether changing organizational structures may affect the health and growth of a local congregation.

Beginning a new appointment as a senior pastor of First United Methodist Church in London, Kentucky, the writer sought to understand whether or not the organizational structures of a local church could be growth restricting or growth producing factors. This study sought to evaluate and explain how structural changes are related to and help produce growth in a local church. To help understand the relationship of church growth and organizational structure, the writer developed a project that introduced and implemented strategic structural changes to the congregational system of London First United Methodist Church. The structural changes introduced to the congregation occurred primarily in the areas of leadership and discipleship development.

Prior to, during, and after implementing the structural changes, the writer collected qualitative data following the manner of ethnographic research. Observations were collected in a field notebook and organized around a four-fold map, following the approach of Lee G. Bolman and Terrence E. Deal, and Kim S. Cameron and Robert E. Quinn. Then quantitative data was gathered through the Organizational Culture Assessment Inventory (OCAI), which is a published survey questionnaire that measured

the effects of the intentionally introduced structural changes. The results of the study were evaluated through the lenses of change theory, organizational theory, and a Wesleyan perspective of regeneration.

Over the course of the study, the congregation experienced positive growth patterns as a result of the internal structural changes. Leadership participation, church membership, Sunday morning worship attendance, and financial giving to the church all increased as a result of the structural changes. The congregation was also transformed from being a dysfunctional family to becoming a large, extended family where personal relationships became a priority.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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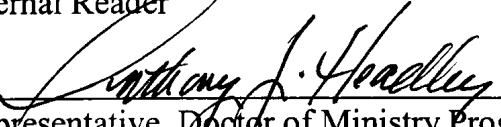
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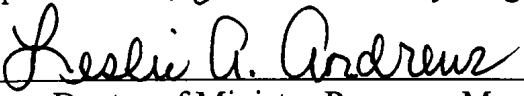
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CHAPTER 1

PROBLEM

A strange event happened right before my eyes, and I am still struggling to understand it. My experience as an associate pastor was perhaps a bit unique in that I was the constant pastoral leadership presence during four calendar years that saw three senior pastor changes. During the senior pastor transitions, I observed a particular situation that puzzled me and led to the formulation of this research project. For simplicity's sake I will refer to the senior pastors as senior pastor number one, two, and three. What follows is a brief description of what I observed and experienced.

At the conclusion of my first year appointed as associate pastor, senior pastor number one departed for another appointment. Senior pastor number two arrived at our local church, and after several months he decided that the governing boards and committees of this particular church needed to be changed. He felt that inadequate communication, and coordination and low efficiency in the administrative process led to bottlenecks and plagued a potentially healthy and growing church.

Senior pastor number two evaluated several models of church governance/administration compatible with The Book of Discipline of the United Methodist Church. Then he created a small team of key laypersons to adapt the new, less-bureaucratic organizational model to our particular church. The team labored to synthesize the new governing structures with the existing structures. Eventually this team presented the proposed new model of organizational structure to the existing governing board.

This newly proposed organizational restructuring failed. In fact, the new proposal plunged the members of the existing board into an uproar. Conflict erupted. Consequently, the congregation never adopted the new organizational model, and several weeks, even months, later the fallout from this issue began to die down.

Certainly, many factors contributed towards the final result of this short story, but this incident raised many issues in my mind. Perhaps this failure resulted from the weakness of the new structure itself. Maybe the failure occurred because of weak leadership during the process of transition. Conceivably, misunderstanding or stubbornness on the part of the laity led to the failure, or perhaps the failure to make a change was simply a matter of bad timing. Certainly many possible factors may have led to this structural failure.

R. Paul Stevens and Phil Collins say one powerful reason many churches are stagnant and irrelevant is that inadequate church organizational structures and systems keep the laity marginalized and prevent the pastor from equipping the laity for ministry. Further, they argue that churches need to bring about required systemic change resulting in organizational conversion (xiii).

Norman Shawchuck and Roger Heuser state, “An organization can only produce what it was designed to produce. In order to get different results its structures and belief systems will need to be modified” (144). They assert that virtually every problem in churches today stems from faulty and inadequate organizational designs. Good people achieve poor results in organizations with faulty designs. As the organizational management saying goes, “You get what you have designed for—not what you had hoped for.”

Lyle A. Schaller observes a connection between the congregation's size and the church's governing structures. In fact, Schaller notes a pattern between governing structures and the level of church attendance. He also suggests that growing congregations tend to hang on to governing structures appropriate for smaller churches, and when a congregation behaves this way the congregation's rate of growth may decrease because of the limitations of the old governing structure (Strategies for Change 122-24).

The organizational structures that most churches use today were designed decades or even centuries ago. Times have changed. Perhaps more importantly, the environments that many organizational structures were designed to operate within have changed significantly, yet most congregations are still using these outdated organizational systems and structures. In this time of change, the organizational structures of churches may need to change in order for them to be viable and relevant.

Reflecting on these questions and ideas led me to the idea that the organizational structure of the local church can be either a restricting or growth-producing factor in the life of the congregation. Further, an intriguing hypothetical question emerged. When comparing two ideal churches, all things were equal (e.g., strong leadership, gifted people who desire to serve, passion for people, spirited worship), I suggest that the church with the limiting or restricting organizational structure would be less effective in carrying out its mission than the church with the freeing or unrestricting organizational structure. This concept illuminates the motivation of this study.

The Purpose of the Study

This study sought to evaluate and explain how structural changes are related to and help to produce growth in a local church; thus, the relationship of church growth and organizational structure was examined.

This was not an exhaustive study of church growth and organizational structure. Instead, this study focused on church growth in relationship to governing/administrative structures. Local churches may use the research in this study to facilitate the process of health and growth through the process of organizational structural transformation.

Research Questions

1. What are the current organizational structural patterns of First United Methodist Church in London, Kentucky?
2. What have been the patterns of growth in this congregation?
3. How do internal changes in the current structures connect with observable growth patterns?

Definitions

For this study, I define the principal terms in the following manner.

Church growth is the increase in (1) the number of persons who are members at London First United Methodist Church, (2) the average number of persons attending the primary worship service(s), and (3) the financial giving to London First United Methodist Church. It includes the rate of growth over a six-year period, from July 2001 to December 2006. While I considered measuring church growth through biblical literacy, doctrinal awareness, discipleship growth, or finances given towards starting new

congregations, for the purposes of this study, I have chosen to measure changes in membership, worship, and financial giving.

Structure refers to the primary culture type(s) prevalent within the organization. Predominant cultures found in many organizations may include: hierarchy; family/clan; symbolic/visionary; and political/survival of the fittest. Most organizations have multiple layers of culture present at any given time; however, I assume that a dominant culture exists in every organization. Cultural structure indicators may include many things, such as: the pattern of relationships throughout the entire congregational system, including organizational hierarchy, formal and informal committees, ways of thinking and behaving, attitudes, actions, values, and beliefs.

UMC is an abbreviation for the United Methodist Church.

The Project of the Study

The project of this study was intentionally to introduce and implement strategic structural changes to the congregational system of First United Methodist Church in London, Kentucky. The structural additions and changes occurred primarily in the areas of leadership and discipleship.

In terms of leadership, I established the following:

1. Resuscitated the formal committee structure, conforming to The Book of Discipline;
2. Oversaw the selection and empowerment of a building committee to supervise the church's building addition;
3. Had the Ad Hoc Vision Team (Dream Team) make recommendations to the Administrative Council concerning the church's core values, vision, and mission;

4. Moved the formal leadership of the church to making decisions by consensus whenever possible;

5. Changed the administrative council structure so that the leadership body spent less time in meetings and more time in ministry;

6. Decentralized the power base. As the administrative council moved to quarterly meetings rather than monthly meetings, sub committees and ministry teams had more authority and autonomy to make decisions and affect ministry. Effectively these changes meant that the committees and teams have power to act and do not need to appeal to the Administrative Council for approval on every decision.

In terms of discipleship, I established the following:

1. Implemented a new emphasis on small groups within the church by selecting and training small group leaders to lead new discipleship small groups within the church and establishing new small groups based on need and affinity;

2. Implemented a new emphasis on mission: local, regional, and global;

3. Implemented a new emphasis on community service and outreach;

4. Implemented new worship services; and

5. Implemented new staff—paid and volunteer.

Table 1.1 highlights some key structural changes, and when they were made, to London First Untied Methodist Church.

Table 1.1. Structural Changes Made to London First UMC

Structural Change	Date
Revived two formal administrative committees: Trustees and Lay Leadership.	July 2001
Oversaw the selection and implementation of Building Committee.	Summer-Fall 2001
During Building Committee Meetings and Administrative Council meetings, which focused on the Building Project, began making decisions by consensus whenever possible.	Summer – Fall 2001
Began new small group ministry by training six small group leaders. These leaders led short-term groups. Four of the short-term groups continued meeting and serve as the core for small group ministry at the church.	Fall 2003
Moved Administrative Council meetings from monthly to quarterly.	January 2004
Began to see effects of quarterly committee meetings: decentralization of power base, increased productivity from committee leadership, and attendance at meetings increased	Summer – Fall 2004
Created structure to oversee emphasis on mission trips and local outreach events	Summer 2004
Began new worship service: 8:30 a.m.	Fall 2004

Context of the Study

First United Methodist Church is the only United Methodist Church in London, Kentucky. It is the largest United Methodist Church in Laurel County and is one of the largest United Methodist churches in South Central Kentucky. London First United Methodist Church is in the Corbin District of the Kentucky Annual Conference of the United Methodist Church.

Generally, the United Methodist Church is considered to be a mainline denomination, which, like many other mainline denominations today, is facing a large-scale decline in membership. The United Methodist communications Web site reports that United Methodist Church membership fell from 10.6 million people in 1970 to 8.3 million in 2000 (“Membership”). Further, church growth experts suggest the probability that in four out of five United Methodist churches’ membership has either plateaued or is

in decline (Malphurs 42). Tragically, the vast majority of local United Methodist churches across the country are seemingly unwilling or unable to create conditions for church growth.

Like other mainline denominations, the United Methodist Church has a constitution, laws, and rules for order and conduct, guidelines, procedures, and protocols. These guiding documents can be found in the Book of Discipline. Also found in this book are many of the required indicators of organizational culture for local United Methodist churches, such as formal boards, committees, various ways to organize for ministry and mission. These indicators of organizational culture include administrative councils, boards of trustees and finance, and personnel committees relating to the pastor(s) and staff members. Guidelines indicate the minimum number of persons required to sit on each of these governing groups.

The Kentucky Annual Conference was formed when the Louisville and the former Kentucky Annual Conference merged. The geographical area of the Kentucky Annual Conference closely corresponds to the geographic boundaries of the state of Kentucky. The Corbin District is an economically, socially, geographically, and educationally diverse area.

London is situated approximately halfway between Lexington, Kentucky, and Knoxville, Tennessee. London is a strategic community in that is located at a major North-South (Interstate 75) and East-West (Kentucky Highway 80) crossroads. London is a gateway to and from the Appalachian Mountains of Southeastern Kentucky. It is also on the border of the Daniel Boone National Forest, which offers a multitude of outdoor recreational opportunities for vacationers.

Largely due to the uniqueness of their location, both the community of London and Laurel County as a whole are significantly growing in terms of population and economics. Laurel County boasts good school systems, abundant recreation opportunities, low cost of living, industrial parks to attract various businesses, and readily accessible transportation routes. According to a recent U. S. Census Bureau estimate (1990-1999), Laurel County has grown by approximately 20 percent since 1990. Other than Bowling Green and surrounding Warren County, London and Laurel County are the fastest growing areas in South Central Kentucky.

London First United Methodist Church has seen negative growth in worship attendance, membership, and annual budget giving over the past decade. The congregation meets in a traditional-looking downtown church, sitting 1½ blocks off Main Street. Mostly businesses rather than residences surround the church building. Following a failed attempt to build new facilities in 1990, the congregation was planning to build an annex addition to the existing educational wing of the church building at the time of my arrival. According to the former pastor and other lay leaders of this church, this renewed attempt at building is a result of London First's readiness to try some new things to reach the community for Christ.

Methodology

This research was a one shot, pre-experimental case study. The case study entailed the exposure of London First United Methodist Church to a treatment followed by an evaluative measurement. I collected information in a field notebook and arranged data around four organizational map themes. I generally followed Lee G. Bolman and Terrence E. Deal's and Kim S. Cameron and Robert E. Quinn's fourfold theme approach

to understanding an organization. I organized data around the following organizational maps: clan culture, adhocracy culture, market culture, and hierarchy culture. As the data was continually collected and assessed, I formed and evaluated various hypotheses through pattern analysis and triangulation.

Subjects

The subjects for this study consisted of active participants age 18 or older in the primary worship services of First United Methodist Church in London, Kentucky. I provided opportunities for persons to participate in an inventory that measured organizational culture change resulting from my treatment interventions. I interacted with and gathered data from forty-four participants.

Instrumentation

This study sought qualitative data gained through informal interactions and interviews (field notebook) and quantitative data that is gained through the Organizational Culture Assessment Inventory (OCAI). The Organizational Culture Assessment Inventory is a published questionnaire that served as the primary instrument to measure the effects of the intentionally introduced structural changes. Preparing to administer the inventory, I drew random samples by issuing an open invitation to the population to participate in an informal questionnaire: the Organizational Culture Assessment Inventory. The inventory was offered at two different times for data collection. I established intervening variables for analysis purposes. When participants completed the OCAI, they were asked to share data regarding the setting in which they took the inventory, the year they began attending the church, their gender, and any

leadership positions within the church. After all the data was collected and analyzed, I created a graphical cultural profile for London First UMC.

Data Collection

Qualitative data was collected following the manner of ethnographic research. I conducted all observation and data collection, including informal interaction and questioning. This information was recorded in a field notebook from July 2001 to December 2006. During that time, I collected and organized observations and responses around four maps, following the approach of Bolman and Deal, Cameron and Quinn. The data collected in the field notebook was summarized and synthesized periodically. I formed and evaluated working hypotheses during the data collection phase. By December 2006, I evaluated the entire body of data by means of pattern analysis and triangulation.

Delimitations and Generalizability

This study focused on the single population of London First United Methodist Church, located in South Central Kentucky. This study sought to understand how intentional structural changes affected the growth of a local congregation. The expectation of this project was to demonstrate, evaluate, and explain a connection between church growth and organizational structure.

This research will help to confirm or deny a connection between church growth and organizational structure in the context of a local church. This study may have significant bearing upon other local churches in similar geographic and demographic scenarios that are implementing intentional structural changes. The research methods

employed may have application within the denomination of the United Methodist Church, especially the required structures imposed by the Book of Discipline.

Theological Reflection

When examining the relationship between organizational structures and church growth, several theological lenses present themselves as good candidates for theological reflection.

This project sought to develop a closer-knit community within a local congregation, and in that sense the image of the Trinity served as a lens for theological reflection. As the culture of London First United Methodist changes into one where closeness, togetherness, and relationship are sought and developed, the doctrine of the Trinity could serve well as a theological touchstone.

Another possibility for theological reflection is the lens of conformity to the image of Christ. As the congregation moves through changes in organizational structure, the old ways of being the church would yield to new ways that are more Christ honoring. As the congregation goes through various stages of transformation, growth, and increased effectiveness, the congregation would conform more towards the image of Christ.

Still another possible lens for theological reflection is the Wesleyan idea of going on to perfection. Wesley taught that all followers of Christ were continually being transformed by the power of the Holy Spirit and the purpose of this transformation is to become perfect as Christ is perfect. As the congregation experiences change and transformation, it too is being perfected in love, community, growth, and outreach—things that honor Christ.

While the theological lenses above offer great models for theological reflection, I have chosen another lens for this study. The relationship between organizational structures and church growth in the local church is best understood through the lens of regeneration. Regeneration captures the concepts of renewal from the inside out. It implies a spiritual renewal that God works on believers, and once this spiritual rebirth has taken place, a lifelong spiritual change takes place in the life of the believer. The Methodist movement illustrates that regeneration can also take place within an organization, as well as within the individual. Thus, regeneration serves as an appropriate lens through which to view structure/cultural change within an organization. In other words, the renewal of the church as an organization is similar to the renewal that occurs as a result of God's regenerative actions in the life of a believer.

The Church is both an organism and an organization. Organisms have a life cycle and experience change throughout their existence. The metaphor of the Church as the body of Christ is firmly established throughout the New Testament. Because a living body is also an organism, the church can be understood metaphorically as both an organism and organization.

The Apostle Paul goes into some detail to outline how people within the church have various ministry functions according to their gifting by the Holy Spirit. These ministry functions that believers carry out correspond to the various systems of the human body. All are needed for the body to function well. The term health refers to the state of the body when all the systems and parts are functioning normally, free from disease, pain or defect. When the various parts of the body are functioning together properly health and growth abound.

Naturally, as biological organisms and organizations develop and exist in the world sometimes their state of health is jeopardized by disease or other damage to the organism. For example, a child falls down on a hard surface. The result may be an abrasion on the knee, which becomes infected. The natural response of the damaged organism is to repair the damage, and one of the natural processes is regeneration. In a biological sense, regeneration is the renewal or replacement of any hurt or lost part. The organism renews, repairs, or replaces the damaged tissues until its original state of health is reached. As the body is damaged and then repaired, it experiences disequilibrium and then equilibrium. The body's tissues, systems, and structures are regenerated and renewed as a part of the healing process.

Spiritual regeneration is similar, in that there is a new birth of an individual believer. Through the intervention of the Holy Spirit, the old self is transformed to a new self. God changes the old to the new. Likewise, this same process of transformation can occur in the life of the church as an organization. God can lead a congregation to undergo a change, which results in a powerful transformation.

Overview of the Study

Chapter 2 highlights and interacts with the seminal literature that is most pertinent to this study. Following the approach of Bolman and Deal and Cameron and Quinn, the literature review is organized around the four fold themes of the church's organizational culture as: clan, adhocracy, market, and hierarchy. These four themes, or maps, examine both secular and Christian authors in the areas of organization theory and design, family systems theory, change theory, and regeneration. These maps serve as the organizational structures upon which the literature review is based. In other words, these maps act as the

four lenses through which to view organizational theory and design, family systems theory, change theory, and regeneration. Also, these fourfold maps serve as a guide to collecting and organizing data, as well as a means to evaluate strategic structural changes to London First United Methodist Church.

Chapter 3 provides a detailed explanation concerning the design of the project, the research methodology, and the approach to analysis of the collected data. Chapter 4 provides a summary and analysis of the research findings. Chapter 5 reports major findings of the study and any applications or implications that follow from the research. This chapter also offers possible suggestions for further study and inquiry.

CHAPTER 2

LITERATURE

This review of literature adopts and follows a four-division framework established by Bolman and Deal in their book, Reframing Organizations. Bolman and Deal suggest that organizations are better understood when viewed from different perspectives, or frames. Their four divisions for viewing organizations are structural frame, human resource frame, political frame, and symbolic frame.

This study generally adopted the approach of Bolman and Deal. Thus, the local church as organism and organization is viewed through the four lenses of, factory, family, jungle, and theater. The terms “*frame*” and “*map*” may be used interchangeably when referring to any one of the four lenses used to view the church.

The Church as Factory

Drawing mostly from the field of sociology, the factory map (organizational structural frame) emphasizes the importance of formal roles and relationships in getting things done. People create structures, commonly depicted by organizational charts, to fit an organization’s environment and technology. Organizations allocate responsibilities to participants and create rules, policies, and management hierarchies to coordinate diverse activities. Problems arise when the structure does not fit the situation. At this point some form of reorganization, or transformation, is needed to remedy the mismatch (Bolman and Deal 15).

The factory map is a reminder that most human beings and institutions, regardless of what they do in practice, are intentionally and subjectively rational; they are usually trying to get on with the job as they understand it. Those who emphasize structure

correctly insist on its crucial importance in influencing the premises on which people make choices (Bolman and Deal 316).

Some church as factory core assumptions would be:

1. Organizations exist for the purpose of accomplishing established goals. For any organization, a structural form can be designed and implemented to fit a particular set of circumstances (goals, strategies, environment, technology, and people).
2. Organizations work most effectively when environmental turbulence and personal preferences are constrained by norms of rationality. (Structure ensures that people focus on getting the job done rather than on doing whatever they please.)
3. Specialization permits higher levels of individual expertise and performance.
4. Coordination and control are essential to effectiveness. (Depending on the task and the environment, coordination may be achieved through authority, rules, policies, standard operating procedures, information systems, meetings, lateral relationships, or a variety of more informal techniques.)
5. Organizational problems typically originate from inappropriate structures or inadequate systems and can be resolved through restructuring or developing new systems (Bolman and Deal 48).

The factory map presents an organization as an effective machine that accomplishes tasks through specialization, efficiency, and protocol.

Organization Theory

From Genesis through Revelation, the people of God have always had some type of organizational structure. The Bible seems to have no preference regarding any one particular organizational or administrative structure. Further, one may observe that a wide

variety of organizational administrative structures were valid throughout the Scriptures. The variety of governing patterns and structures may be a testament to the changing times encompassed by the literature of the Bible. Similarly, in today's changing environment, many structural forms are quickly becoming obsolete.

All through the Scriptures various organizational structures existed, which served as a means for God to accomplish his plans and purposes. A patriarchal structure was set up for the young Hebrew nation as they were on the move to the Promised Land. A similar structure was in place for the Israelites during the exodus from Egypt years. Yet another structure was in place as they settled the Promised Land under Joshua and the judges. Still another organizational structure was implemented when Israel crowned its first king, and even another organizational structure was instituted under Nehemiah as he led the nation to rebuild Jerusalem. While under Roman occupation, another organizational structure of the Sadducees and Pharisees emerged. When the early Christian community began to expand, a new organizational structure of Apostles and laity served the needs of the young church. A structure of apostles, deacons, and elders was established. Thus, no single or preferred governing structure is endorsed by the Bible. In fact, various administrative structures were used at different times and in different situations (Taylor 43-44).

The importance of organizational structure is further demonstrated when observing the ministries of John Wesley and George Whitefield. Wesley and Whitefield were contemporaries who were passionate about their Christian faith and about reaching people for Christ. While both men were gifted communicators, they were very different in personality, disposition, and approach to ministry. Whitefield excelled in preaching

and, consequently, became known as one of the best preachers of his time. Nevertheless, even though God utilized Whitefield's powerful style of communication to convert many people, relatively few of them ever became strong disciples who, in turn, made other disciples. On the other hand, the ministry of John Wesley is still alive today in the United Methodist Church and other sister denominations. The difference between Wesley and Whitefield's ministries was that Wesley understood and implemented organizational structures that multiplied the ministry and outlasted his own lifetime. Wesley used reproducible organizational systems that empowered ordinary people to do extraordinary things. He organized a system and created structures to perpetuate Christian ministry and discipleship (Warren, Purpose Driven Church 121).

This example of Wesley and Whitefield clearly illustrates the importance of the organizational structures that a church utilizes. Rick Warren observes that the type of structure a church has does not cause growth, but it does control or limit the rate of growth. Further, churches decide, intentionally or unintentionally, whether they are structurally organized for control or growth (Purpose Driven Church 378).

The field of sociology has made significant contributions to current understandings of organization theory and design. When reviewing the literature on organizational structural forms, at least three strong precedents emerge.

To begin, the seminal work on organizational structure comes from Max Weber. In his work, Weber presents the ideal bureaucracy: hierarchy of authority, limited authority, division of labor, technical competence, work procedures, and various rules and rewards. A significant implication of Weber's findings is that all organizations in practice will vary from this ideal archetype. Further, even though the term bureaucracy

has negative connotations, bureaucracies are actually designed to work favorably (Hall 49).

The next insights on organizational structures come from Tom Burns and G. M. Stalker's work where the authors identify two additional organizational forms beyond Weber's. First, the mechanical form has many similarities with Weber's ideal bureaucratic model. Second, the organic form which is antithetical to Weber's ideal bureaucratic model. Contrasted with the bureaucratic or mechanical model, organic structures have a network structure of control, rather than hierarchy. They also have continuous adjustment and redefinition of tasks, rather than task specialization. In addition, organic structures have an organic communication network, rather than hierarchical supervision. Burns and Stalker view the two organizational forms to be closely linked to the environment surrounding the organization (Hall 49).

A third major advance in understanding organizational structures comes from Jerald Hage's work. Hage observes that certain key characteristics of organizational structure such as centralization, complexity, and formalization all vary in degree from high to low (Hall 49-50). The concept of centralization pertains to power distribution within the organization (74). The concept of organizational complexity refers to things such as division of labor, job titles, multiple divisions, and levels of hierarchy (50). Organizational complexity can be understood in terms of three elements: horizontal differentiation, vertical (hierarchical) differentiation, and geographical dispersion. The concept of formalization deals with organizational control over the individual, thus adding an ethical and political bearing to the organizational structure (64).

In his book Henry Mintzberg takes a practical look at the structure of organizations. Mintzberg asserts five basic elements of organizational structure design. First, the operating core performs the basic work related to the production of goods and services. Second, the strategic apex ensures that the organization serves its mission. Third, the middle line serves as the managers with formal authority. Fourth, the technostructure analyzes and controls the organization's inputs and outputs for standardization purposes. Finally, the support staff exists to support the organization in its operational flow (11-16). Further, Mintzberg suggests that the various arrangements of these five basic elements determine the overall organizational structure. He proffers some of the major organizational forms, constructed by particular scenarios of the five basic design elements: simple structure, machine bureaucracy, professional bureaucracy, divisionalized form, and ad-hocracy. Always, the key is to match the structural elements to create a structural form which will meet the particular circumstances and needs facing the organization (99).

Sociology's contributions to organization theory have been quite significant; however, some comments on perspective may be in order. Inherent in all of these sociological approaches to organization design thus far is a scarcity mentality, which adopts an environmental/ecological approach to organizations. Most of these authors have shifted away from a biological approach metaphor to an ecological approach metaphor including emphasis on Darwinian ideas (e.g., natural selection, and variations). Thus, the understanding is that organizations compete for scarce resources, which, if not found and appropriated, leads to the organization's death.

Further, these authors seem focused on the idea that organizational change is a result of outside forces that impose or help determine the organization's direction of change. Very little, if anything, is said about organizational change from within the organization, and even less is said about grace and God's providence and grace.

In addition to the sociologists' contributions toward organizational theory and design, some Christian scholars have made significant contributions that are intended to impact the local church.

Schaller observes certain patterns regarding the size of a local church and its organizational governing structure, trends he says are universal and repeatable for churches in North America. His observation is that certain governing structures work best for churches at different numerical levels of growth or attendance. Schaller reports, "When size is used as the central variable in examining the system of governance of Protestant congregations on the North American continent, seven patterns appear repeatedly without regard to the denominational identity" (117).

Schaller offers the following summary observations. First, a predictable tendency is for a given church (large) to prefer a system of governance that is appropriate for a smaller congregation. Second, the choice of inappropriate system of congregational self government often is one of the seven most formidable barriers to numerical growth. Third, many large and growing program churches experience frustration because they rely on a counter-productive system for making important policy decisions that have long-range consequences (122). Schaller goes on to generalize that the larger the congregation and the faster its rate of growth, the more likely the congregation will

utilize a system of governance that is incompatible with its size, role, and complexity of that church (124).

Schaller's observations seem to carry a few implications. First, the easiest and often most counterproductive alternative available to a given church is to adopt a single system of governance, such as a single organizational system of governance designed and proffered by the denomination. Although this option may seem intuitive to persons comfortable with the polity of their denomination, it is ultimately neither efficient nor effective because, as Schaller shows, one size does not fit all.

A second implication would be that if a given church grew in attendance from zero up to thousands, then the church would have gone through several of the organizational governing structures that Schaller observed. Stated another way, as the church grew through the different numerical stages, the church would have changed its organizational structure of governance, possibly several times, in order for it to have kept growing.

A third implication is that, ideally, a local church designs its own systems, custom tailoring a system that is compatible with and supportive of the role of the church, continued numerical growth, giftedness, the make up of the senior pastor and staff, its place in the theological spectrum, and its local ministry priorities (Schaller 130).

One of my assumptions is that every organization is also an organism; thus, one can use the organic metaphor of the Church as the body of Christ. Every church organization follows a developmental pattern, or life cycle, just like a biological organism. So, regardless of the particular form or structure of the organization, it still grows and develops through these basic stages (see Appendix A).

The Church as Family

Based primarily on the ideas of organizational social psychologists, the family map (human resource frame) starts with the basic idea that organizations are composed of people who have needs, feelings, and prejudices. These individuals have both skills and limitations. They have a great capacity to learn, as well as a sometimes greater capacity to defend old attitudes and beliefs. From a family map, the key to effectiveness is to tailor organizations to people—to find an organizational form that enables people to get the job done while feeling good about what they are doing (Bolman and Deal 15).

Human resource theorists argue that the task of management is to build organizations and management systems that produce harmony between the needs of the individual and the needs of the organization. Success is achieved when both organization and employees benefit. Lack of success is demonstrated when both employees and the organization suffer. Human resource theorists argue that managers must understand and respond to the needs that people bring with them to work (Bolman and Deal 130).

The family map suggests that participants in human systems are indeed human beings, with all their exquisite complexity. A major premise is that people's insights, skills, ideas, energy, and commitment are the organization's most critical resources. Individuals have needs and feelings, along with ideas, conscious wills, and primordial drives and desires, a capacity to learn as well as to avoid learning, and abilities and deficiencies. This perspective advocates that humans are adaptable but not infinitely so—they persist in behaving like people, and organizations have to come to grips with that fact (Bolman and Deal 316).

Some core assumptions of church as family follow:

1. An Organization does not exist to serve itself; the organization exists to serve humans needs—rather than the reverse.
2. Organizations and people need each other.
3. When the fit between organization and individual is poor, one or both will suffer. A good fit between individual and organization benefits both. (Bolman and Deal 121)

The church as family map has great emphasis on need—especially the needs of the people within the organization. The disciplines of family systems theory and change theory greatly inform the church as family map at this point. Systems theory's contribution is in helping pastors to understand the need-based relational dynamics of the individuals within the church. Of particular interest are systems concepts: homeostasis (balance and stability), and differentiation (two needs in tension—one to belong to the group and the other be distinguished from the group). Change theory's contribution is in helping managers to understand the process of change and the consequent issues in people's lives when they experience the dynamics of organizational change.

Systems Theory and the Family Map

Systems theory has been around for about fifty years, and it has revolutionized several disciplines including counseling and therapy, leadership and management, and organizational theory. While much has been written about how to begin to think in system terms, the basic concepts are relatively simple.

Systems theory is one way of conceiving of and describing reality. Thus, systems theory organizes thinking from a particular point of view (Friedman 14; Steinke 3). Alvin

J. Lindgren and Norman Shawchuck define a system as, “A set of components (members) that work together to accomplish an overall objective, and that possess a sufficient boundary to distinguish it from its environment” (32).

Systems theory expounds the idea that the whole is more than the sum of the parts. Rather than seeing a series of isolated, unrelated members, systems theorists look at all of the members as being a part of the whole. Systems thinking focuses less on the contents within the system and more on the process of the system, less on cause and effect and more on the principles of organization which give meaning to data (Friedman 15). The human body is an example of a system composed of many parts (e.g. heart, lungs, skin). Vital organs and various components stand in specific relationship to each other in such a way that each one is dependent upon the others, thus the health of one part of the body is directly connected to and dependent on the health of another. The term *wholism* is used to describe the organism as something more than the sum of the members. Similarly, in the body of Christ, pastors work with the local church as a system, and the church is more than just a collection of individuals (Steinke 4).

Thinking systemically, one looks for circles of influence rather than a straight cause and effect relationship. Instead of assuming that A causes B, one understands that A and B influence each other. Every cause is an effect and every effect is a cause. Understanding this circle of influence, one begins to see that A influences B, which in turn influences A, and so on. This pattern is often understood as a cycle of feedback, and it simply refers to any reciprocal flow or influence (Senge 75).

Systems theory is concerned with interpersonal issues. In particular, it looks at how interactions are mutually influencing and how they become repeated or patterned.

Established patterns of behavior or influence are referred to as homeostasis, which means “to stay the same” (Steinke 4-6). The concept of homeostasis refers to “the tendency of any set of relationships to strive perpetually, in self-corrective ways, to preserve the organizing principles of its existence” (Friedman 23). Homeostasis has to do with the organization’s need for stability and balance, for example, keeping traditions or following rules (Steinke 6; Friedman 23).

Thinking systemically reveals a paradoxical truth about relationships within the system. Two necessary and competing forces are always in tension—the need to be separate and distinguished from others and the need to be close to others (Steinke 10). In other words, members of the system are in tension because of the paradoxical needs to be defined as both “I” and “We” (Friedman 27). Differentiation is the systems theory term that describes the capacity of maintaining these two forces (“I” and “We”) “in balance (Steinke, How Your Church Family Works 11). Stevens and Collins distinguish between these forces by using the term “differentiation” to describe a member’s need for individuation. “Cohesion” is used to describe a member’s need for a sense of group belonging (xvii).

Systems theory includes the idea of “triangulation.” A triangle is formed by any three issues or persons. Often when any two parts of the systems become uncomfortable with each other, they will focus or triangle in on a third person or issue. This triangulation is done as a way of stabilizing the relationship between the first two components of the system. Some implications of triangulation follow. First, the relationship of any two members of the system is kept in balance by the manner in which the third member relates to each of them, or their relationship. Second, generally the third member is not

able to bring change to the relationship of the others two by trying to change their relationship directly. Third, trying to change the relationships of the other two sides is usually ineffective. Further, homeostatic forces often transform those efforts into results directly opposed to their original intent. Fourth, various triangles within the system often interlock so that attempts to bring change to any one triangle is resisted by homeostatic forces in the other triangles within the system. Fifth, significant change to a system can only come from within the system. One can only change a relationship to which one belongs—as a part of the system (Friedman 36-39).

Some implications of systems theory for the church as family follow. When an issue or a problem arises within the organization, the approach to finding a solution involves the idea that the problem represents an opportunity for bringing change to the entire system, not just a particular part of the system. An organization's problems are found in the nature of the system, rather than in the parts of the system. The concept of homeostasis helps explain a given system's (and people's) resistance to change. Systems theory suggests that the members of a system are interdependent. Systems theory also suggests that mutual reinforcement, or synergy, describes how a group can achieve more than can be achieved through the efforts of an individual. Synergy implies the power of the multiple impacts made when members of a system work together.

Peter M. Senge lists several practical truisms that derive from an understanding of systems theory:

1. Today's problems come from yesterday's solutions.
2. The harder you push (on the system), the harder the system pushes back. The implication here is the more effort expended in attempting to improve matters, the more effort seems to be required.

3. Behavior gets better before it gets worse. Things may look better in the short-run, but eventually compensating feedback catches up to negate or undo short-term gains.
4. The easy way out usually leads back in. Organizations tend to stay with what they know and do best, finding comfort in applying familiar solutions to various problems.
5. The cure can often be worse than the disease. Short-term improvements often lead to long-term dependencies.
6. Faster is often slower. All systems seem to have optimal rates of growth; usually the optimal rate is less than the fastest possible growth.
7. Cause and effect are not closely related in time and space. There tends to be a mismatch between the reality in organizational systems and our normal ways of thinking about reality.
8. Small changes can produce large results; however the areas of highest leverage are often not obvious. Small, well-focused actions can sometimes produce significant improvements if they are made in the right place. This is called leverage.
9. You can have your cake and eat it too—but not all at once. Many choices are both-and; but many times there is a time difference between realizing or acquiring both desired results.
10. There is no blame. Systems thinking reveals that there is no outside; rather the members, problems, and causes of problems are all part of the same system. (Senge 57-67)

These maxims reveal powerful components of systems theory which were helpful to me as change agent when applying the treatment to London First United Methodist Church.

The Imminence of Change

Certainly, all organizations (businesses, governments, social groups, churches) exist in a dynamic and changing environment. Management expert Peter F. Drucker observes that the pace of change in the world is increasing:

Every few hundred years throughout Western history, a sharp transformation has occurred. In a matter of decades, society altogether rearranges itself—its worldview, its basic values, and its key institutions. Fifty years later a new world exists. And the people born into that world cannot even imagine the world in which their own grandparents were born. Our age is such a period of transformation. If history is any guide, this transformation will not be completed until 2010 or 2020. (qtd. in Oakley and Krug 7)

I infer this truth applies to the church just as it does to the business world.

Similarly, Tom Bandy and Bill Easum observe that the world has changed and is continuing to change. The world today is undergoing several significant shifts. Stability moves towards instability. Order moves to chaos; law moves to permission. Rational moves to emotional; linear moves to random. Further, John Maxwell suggests that society today is being impacted by ethnic fragmentation, generational differences and intolerances, information overload, a new definition of family, a rejection of absolute truth, new ways of thinking and learning (1).

Ed Oakley and Doug Krug suggest that American businesses experienced the 1980s and 1990s as the most turbulent time in history. If the present trends continue, organizational environments will be more unpredictable than ever. Further the myriad of obstacles facing organizations today demand fundamentally new modes of thinking and responding. Likely, only the most flexible, creative, and adaptable organizational systems will be able to respond to today's challenges. The desirable ability to be flexible, adaptable, and anticipatory requires a mind-set and attitude of openness and opportunity and a willingness to change (42).

As the urgency and pace of change increases in society, the life cycle of traditional organizational strategies decreases. Many organizations have implemented continuous strategy development as opposed to the multiyear plans that were common even a few years ago. If this trend of continuous strategic adjustment continues, then some predictions of the future may follow. Few organizations will survive unless they develop the capacity to implement rapid changes without overly stressing the organizational system. Organizations will continuously modify or redesign their

structures as a means to achieving midcourse alterations. The structures adopted by organizations will include many elements already present today, but the organizations will also implement a range of new structures, some novel and some breakthroughs. The organization's satisfaction with the new structures will depend less on the structures themselves and more on how well they execute their intended purposes (Hesselbein, Goldsmith, and Beckhard 64).

Organizations typically go for fairly long periods of time with relatively little structural change but then experience intervals of major restructuring. Organizations try to retain their existing form as long as possible in order to maintain internal consistency and avoid upsetting equilibrium. As often happens, if the environment changes while the organization remains static, the structure gets more and more out of touch with the environment. The gap eventually gets so wide that the organization is forced to do a major overhaul (Bolman and Deal 95). Some reasons for restructuring include environment changes, technology changes, organizational growth, the political climate changes, and leadership changes (96).

Of particular interest to this study is this fact that both organizational growth and leadership changes can result in the transformation (restructuring) of the organization.

Change Theory and the Family Map

The discipline of change theory is a fairly recent development in study and research circles. Certainly, some classic organizational theory books have dealt with the dynamics of organizational change. Hage presents a synopsis of approaches to organizational change by various social scientists (210). Robert E. Quinn and John P. Kotter both published works in 1996, each detailing an eight-step process of planned

change within an organization. Kotter focuses more on the people/organizational dynamic while Quinn focuses more on the inner life of the leader of change known as the change agent. Even though their approaches are different, their findings overlap on several points (see Appendix B.)

Perhaps the foremost expert on organizational change in the business world, Kotter suggests that the amount of significant change in organizations has grown substantially in the past decades and will continue well into the future (3). These changes have resulted in organizations re-strategizing, reengineering, merging, downsizing, emphasizing quality, and renewing culture. Business organizations are being forced to change in order to stay competitive and viable in a dynamic marketplace. In a similar fashion, the Church in North America is surrounded by dynamic shifts in such things as generations, people groups, and paradigms (for example modernity to postmodernity). The likely result is that the church organization of the twenty-first century must change its structures, systems, and processes in order to be viable and relevant.

Kotter goes on to suggest that the key to the process of change within an organization lies in understanding why organizations resist change, how leadership drives the change, and what steps are required to implement the change (16). In particular, useful change is associated with a multistep process that creates enough power and motivation to overcome any resistance to the change. Powerful, high-quality leadership must drive the multistep course of actions. Kotter outlines a theory that consists of an eight-step process for creating major changes within an organization. The first four steps challenge and break apart the status quo. Steps five to seven establish new practices. Step eight grounds the changes into the organizational culture (21-22):

1. Establish a sense of urgency
2. Create a guiding coalition
3. Develop a vision and strategy
4. Communicate the vision of change
5. Empower broad-based action
6. Generate short-term wins
7. Consolidate gains and produce more change
8. Anchor the new approaches in the culture (21).

This process for change listed above is representative of all of the change strategies listed by authors in this review of literature.

Schaller has dealt with organizational change from the church's perspective. In his book, Schaller lists a five-stage process for change. Again, his findings overlap with the findings of other authors. Jim Herrington, Mike Bonem, and James H. Furriss are particularly useful because they addresses systemic organizational change by blending the work of Kotter and Senge together. Regarding change theory, they Kotter, with two exceptions. First, Herrington, Bonem and Furr follow Quinn in suggesting that the first step in the process of change is for the leader (change agent) to be personally prepared. Second, they seem to omit Kotter's step of consolidating gains and producing more wins (see Appendix B).

A most valuable aspect of Herrington, Bonem and Furr's idea is that it thoroughly approaches change theory and process from a spiritual point of view, thus, it is particularly well suited to understanding transformation at the local church level.

Of special significance are the four major consequences individuals face when the organization to which they belong undergoes major change:

1. Effect individual's needs to feel effective, valued, and in control.
2. Change requires new kind of structural alignment with the organization
3. Change will cause conflict among those who benefit and those who do not.

4. Will mean loss of meaning for some individuals in organization. (Bolman and Deal 384)

Thus, the pastor must be aware how changes within the system and structures affect the congregation.

The Church as Jungle

Developed primarily by political scientists, the jungle map (political frame) understands organizations to be arenas in which different interest groups compete for power and scarce resources. Conflict is present everywhere because of the differences in needs, perspectives, and life styles among various individuals and groups. Thus, bargaining, negotiating, coercion, and compromise are all part of everyday organizational life. Coalitions form around special interests and change as issues come and go. Problems arise because power is concentrated in wrong places or because it is so broadly dispersed that nothing gets done. Through political skill and acumen, leaders develop solutions (Bolman and Deal 15).

The jungle map asserts that resources are always scarce and that individuals will continue to fight over how those resources should be allocated. Conflict may sometimes result from misunderstandings, deficiencies in skill, or hostile intentions. Often, though conflict is deeply entrenched in an organization. Power and politics are two things about which people are often ambivalent, but they are two things that will not go away (Bolman and Deal 316).

The jungle (political) perspective suggests that the goals, structures, and policies of an organization emerge from an ongoing process of bargaining and negotiating among its major interest groups (Bolman and Deal 203). Politics can be a vehicle for achieving

noble purposes, and managers can become benevolent politicians. Organizational change depends on such managers. This benevolent politician knows how to fashion an agenda, build a network of support, and negotiate effectively with those who might advance and with those who might oppose the agenda (224).

Some Church as Jungle Core Assumptions follow:

1. Organizations exist in the form of coalitions that are composed of varied individuals and interest groups
 2. Enduring differences exist among individuals and groups in their values, preferences, beliefs, information, and perceptions of reality. Such perceptions of reality change slowly, if at all.
 3. Important decisions in organizations involve allocating scarce resources; these are decisions about who gets what.
 4. Because of scarce resources and enduring differences, conflict becomes central to organizational dynamics, and power is the most important resource.
 5. Organizational goals and decisions emerge from bargaining, negotiating, and jockeying for position among members of different coalitions. (Bolman and Deal 186)
- The Church as Jungle assumptions paint a harsh picture of competition and struggle for power.

The political frame asserts that in the face of enduring differences and scarce resources, conflict among members of a coalition is inevitable and power becomes a key resource (187). If resources are scarce, then trade-offs have to be made. The one to lead the process of change (through negotiations, bargaining, and consensus) is the change

agent. Thus, the key guide in the process of organizational change is the change agent, and organizational change must begin within the person of the change agent.

Quinn states that organizations tend to lose focus on their mission and to become stagnant over time. When guiding vision is lost, organizations must make a conscious decision to change. If they do not, they will continue down a path of decline, referred to as deep change or slow death. Successful change leaders realize that deep change begins at a personal level (16).

In his book, Everett M. Rogers states that a change agent is “an individual who influences decisions in a direction deemed desirable” (369). The agent of change faces two primary obstacles: being in the midst of constant tension between the vision of the desired change outcome and the current state of the organizational system and/or structure and, the danger of overloading the people (organizational system) with too much information. He goes on to suggest that the roles of the change agent are the following:

1. To develop a need for change within the organization
2. To establish an information exchange relationship
3. To diagnose problems
4. To foster an intention to change within the organization
5. To translate intent to change into reality
6. To stabilize the adoption of change and prevent regression
7. To achieve and bond and relationship with the organization (Rogers 369; Hesselbein 63)

In the church, the change agent is usually the senior pastor or a senior leader within the organization who would assume the various roles mentioned above.

In the context of the local church, Dale Galloway suggests fifteen principles that any change agent must follow:

1. Cast and recast the vision.
2. Influence the Influencers.
3. Create a Leadership Change Team.
4. Share the vision and strategy with staff until they become of like mind and spirit.
5. Prepare the congregation for the change(s).
6. Affirm the past.
7. Redundantly communicate the purpose and benefits of the change(s).
8. Overcome complacency with urgency.
9. Be responsive in leading people through the adjustment period of transition.
10. Love people through the change.
11. Love yourself through the change.
12. Employ other leaders to carry the leadership load and share the vision.
13. Model enthusiasm for the change in your leadership.
14. Celebrate victories.
15. Stay with the change process until the changes become undeniable reality.

Whenever an organization undergoes dramatic change, four issues arise that are collective reactions to the change. Change causes people to feel incompetent, needy, and powerless. Change creates confusion and unpredictability throughout an organization. Change generates conflict, and change creates loss (Bolman and Deal 397).

The Church as Theater

Drawing from social and cultural anthropology, the theater map (symbolic frame) leaves behind the assumptions of rationality found in the other maps. It treats organizations as tribes, theaters, or carnivals. Organizations are viewed as cultures that are propelled by rituals, ceremonies, and stories more than by rules, policies, and managerial authority, thus the church organization is theater. Various actors play out the drama inside the organization, while outside the audience forms impressions based on what they see occurring onstage. Problems arise when actors play their parts badly, when symbols lose their meaning, or when ceremonies and rituals lose their potency. When these problems occur, the church often becomes irrelevant to contemporary society and

culture. Improvements in rebuilding the expressive or spiritual side of organizations come though the use of symbol, ritual, and story (Bolman and Deal 15).

The theater map suggests a set of concepts that emphasize the complexity and ambiguity of organizational phenomena, as well as ways in which symbols (e.g., cross, candle,) mediate the meaning of organizational events and activities. Stories give drama, cohesiveness, clarity, and direction to events that would otherwise be confusing and mysterious. Rituals and ceremonies provide ways of taking meaningful action in the face of ambiguity, unpredictability, and threat. Metaphors, humor, and play allow people to escape from the tyranny of facts and logic and to view organizations and their own participation in them as if they were something new and different from their appearance. They also help and allow people to find creative alternatives to existing choices (Bolman and Deal 270).

The theater map reminds us of the great extent to which reality is socially constructed and symbolically mediated. Meaning is what is most important about any human event, but meaning is not objective; it is arrived at through one belief system or another. In situations where multiple cultures intersect and the importance of issues or tasks are fraught with ambiguity, symbolic processes can be a central part of the science of organization (316).

Overview of Regeneration/New Birth

The theme of church organizational renewal may be best understood in terms of the biblical and theological concept of regeneration. Regeneration embodies the concept of renewal, rebirth, and change from the inside out. From a Wesleyan perspective, regeneration means both renewal and systematic change over time. First, regeneration

implies a spiritual renewal that God works on believers. This renewal begins on the inside of the believer as a rebirth of the spirit, but it has outward effects that can be observed as a person lives a life of holiness. Second, regeneration implies that once this spiritual rebirth has taken place, a lifelong spiritual change, the process of sanctification, takes place in the life of the believer. In addition to the experience of an individual, regeneration may be experienced in the life of an organization. This same process may be experienced within an organization; thus, regeneration serves as an appropriate lens through which to view structure/culture change within an organization.

Regeneration is a spiritual concept that describes the restoring and rejuvenating of an individual's spirit. Regeneration typically means "new birth" and was used by classical authors to refer to the annual changes produced by the return of revitalization in the spring. New Testament writers typically used the term to mean the restitution of all things, a change of heart, a passing from death to life, becoming a new creature, being born again, the renewal of the mind, the resurrection of the dead, and being quickened.

Regeneration is a doctrinal concept that is found in both the Old and New Testaments. It refers to the new spiritual birth of the believer. The Holy Spirit can completely renew the person. Regeneration is intimately tied to the mandate in John 3 for all persons to be born again. Regeneration is the birthing work of the Holy Spirit in which the pardoned sinner becomes a child of God. The new believer has an experience of supernatural intervention that leads to a desire to love and serve God with all of his or her heart. The old fallen life is replaced with a new life. The old will is replaced with a new will. The old nature is replaced with a new nature. The distorted image of God within the person (a result of humanity's fallen nature) is restored, renewed, and made whole. A

result of regeneration is that the believer is both forgiven of sin and also free from the power of sin and the desire to sin.

Extra Biblical References

Regeneration was a prominent concept in the first century AD Hellenistic world (Achte-meier 921). It was used by the Stoics to connote the cyclical conflagration and then regeneration of the cosmos. It was used by Philo to describe the restoration of life to the earth after the Great Flood (Gingrich and Danker 606). Josephus uses the concept to describe the recovery and rebirth of the people to the land after their return from exile in Babylon. The Greek mystery religions used the concept of regeneration in describing an initiate's participation in the renewing power of their deity (Brown, Driver, and Briggs 659).

According to Mircea Eliade, the concept of the periodic regeneration of the world has been widely known and accepted among various societies around the world. He recognizes a need among archaic and traditional societies around the world for the cyclic renewal or regeneration of the cosmos. The periodicity of regeneration was both annual (harvest festivals or initiations), and subject to chance events (threat to harvest or installation of a king). Elements of this cosmic regeneration may include celebrating the transition from chaos to cosmos, destruction of the old world, the regeneration of time, and the beginning a new life in a new creation (148-49).

Further, the symbolism of water is prevalent in cosmic regeneration. Water is the cosmogonic substance *par excellence*. Water is the symbolic representation of seed, potentialities, and all creative possibilities. Water is the stuff of recreation (Eliade 152).

Biblical References

The biblical concept of regeneration has its roots in Genesis. The first two chapters of Genesis teach that God created humanity (Adam and Eve) to be in a special relationship with him (Gen. 1:27; 2:7). However, the third chapter of Genesis teaches that instead of developing that special relationship of communion and love with God, humanity chose to defy God, thereby breaking the unique relationship intended by God. Sin entered into the human experience and separated humanity from God. The disrupted fellowship between humanity and God and distorted the image of God in each person. The result was that God's intended creation had fallen and was in need of restoration and renewal.

The term regeneration does not appear in the Old Testament; however, the concept is prominent throughout:

Circumcision of the heart	Deut. 30:6
Changed Heart	1 Sam. 10:9
Pure Heart	Ps. 51:10
Restoration of Dry Bones	Ezek. 37:1-14
God raising Israel from spiritual death	Jer. 24:7; Ezek. 11:9; 36:26
Promise of a New Covenant	Jer. 31:31-34; Ezek. 34:25
New Jerusalem	Zech. 14:10
New Heaven and New Earth	Isa. 65:17

Regeneration in the Old Testament also includes general prophetic utterances regarding a future time when God would make all things new, reconstitute humanity's disposition, soften resistant hearts, renew his covenant, and refresh spirits through the outpouring of the Holy Spirit (Isa. 66:22; Jer. 32:38; Hos. 6:1-2; Joel 2:26-32; Zech. 13:1; Achtemeier 921).

The concept of regeneration occurs several times in the New Testament as well.

Thomas Oden lists the following metaphors:

1. Born Anew	John 3:7
2. Born of God	John 1:13
3. Born of the Spirit	John 3:5
4. Resurrection	Phil. 3:10
5. Passing from death to life	Eph 1:1,10
6. New Creation	Gal 6:15
7. New Person	Eph 4:24
8. Renovation of spirit	Eph 4:23
9. Renewing of our minds	Rom 12:2
10. Renewal in image of Creator	Col 3:10
11. Spiritual quickening	1 Pet 3:18 (<u>Life in the Spirit</u> 157)

Oden goes on to suggest several analogies that describe the new birth, including receiving life, baptism, new covenant, new creation, new heart, slavery-freedom, and eschatological eternal life (159-63).

Exegesis

The English term “regeneration” comes from the compound Greek word, *παλιγγενεσια*: *παλιν*, “new”; *γενσις*, “birth” or “origin.” This Greek term only occurs twice in the New Testament (Matt. 19:28; Tit. 3:5). Common renderings of this Greek term include “rebirth” and “regeneration” (Gingrich and Danker 606; Zerwick and Grosvenor 63) and “the new world” (Rogers 44).

Translating the Greek term *παλιγγενεσια* in the different contexts of Matthew and Titus reveals differing nuances of the word. For example, a possible rendering of Matthew 19:28 could be, “Jesus said to them, ‘Truly I say to you, that in the *regeneration* [emphasis mine], when the Son of Man will sit on His glorious throne, you who have followed me shall also sit upon twelve thrones, judging the twelve tribes of Israel.’” In Matthew 19:28, the context of *παλιγγενεσια* is eschatological, communicating the sense

that the world will be regenerated at the end of time. This end of time expectation is consistent with the long-held Jewish hope that a renewal of both the land and the world will occur at the end of time (Rogers 44). However, in Titus 3:5 the context of παλιγγενεσία is more oriented to a personal experience in the present time (510). A possible rendering of Titus 3:5 could be, “He saved us, not because of deeds done by us in righteousness, but according to his mercy, through the water of *rebirth* [emphasis mine] and renewal by the Holy Spirit.” Here, the actions of God are focused first upon the individual rather than the world, then in the present time rather than at the end of the age.

Clearly the term regeneration is understood as a renewal or rebirth, but a distinction in orientation and emphasis must be made. Depending on the context, regeneration can be understood as either global, national, and eschatological, or personal, existential, and present.

Beyond these two occurrences of the term παλιγγενεσία, some other texts that clearly describe and perpetuate the concept of regeneration. Two examples from 1 Peter reveal the concept of regeneration:

Blessed be the God and the Father of our Lord Jesus Christ, who according to His great mercy has caused us to be *born again* [emphasis mine] to a living hope through the resurrection of Jesus Christ from the dead. (1:3, RSV)

You have been *born again* [emphasis mine] not of seed, which is perishable but imperishable, that is, through the living and abiding word of God. (1:23)

In these passages, the Greek term ἀναγεννᾶν is used to convey the idea of regeneration in terms of “begetting again” or “begetting anew.” In these passages, the concept of regeneration or rebirth is possibly conveyed more clearly by ἀναγεννᾶν than by the use

of παλιγγενσια. Several other New Testament texts also clearly convey the idea of being born afresh: from the word (Jas. 1:18), from above (John 3:37), and as a child of God (Gal. 3:26-4:7; Rom. 8:14-17; 29).

Theology of Regeneration

Regeneration, or the new birth, has been a major theological concept from the early days of the Church. From the early Church fathers, through the Reformers, and up until today, the concept of regeneration has been and still remains a prominent theological doctrine. In reviewing the writings and sermons of various theologians, some elements and emphases of the doctrine of regeneration become clear. Regeneration presupposes the condition of depravity. Regeneration occurs because of the saving action of Jesus Christ. The regeneration of an individual person occurs when the Holy Spirit enters the person. The Spirit is the agent of regeneration. The newly born individual is united with God through regeneration (Best i.).

Individual regeneration is partly paradoxical in that regeneration causes faith and repentance, and regeneration is a gift for those who repent and believe the gospel. Conversion and regeneration are related in that conversion is synonymous with regeneration, and conversion is the immediate result of regeneration. Regeneration is experienced personally, but it serves to unite the believer with Jesus Christ and other believers. Baptism is a sign that testifies to a person's new birth in and conversion to Christ.

Regeneration can be viewed as the consummation of justification by grace (Eph. 2:7). Regeneration in an individual results in a life change, which manifests observable changes in behavior. The roots of the changes in the individual are due to the initiative of

God. The newly born person stands in a new state or category of relationship with God. Regeneration is not a totally independent event in the believer's life. It stands in relationship to justification, sanctification, and growth in grace; however, regeneration is typically understood to be the first in the process of sanctification.

A close tie exists between water and regeneration (John 3:1-15). Throughout all of church history, water refers to baptism as an outward sign and symbol of an internal change of direction and change of relationship with God. Consequently, when "water" and "spirit" are discussed in close proximity, the emphasis is usually on spiritual birth. The Apostle Paul even seems to assume that the internal regenerating work of the Spirit accompanies the outward action of baptism (1 Cor. 12:13).

The Apostle Paul also makes a connection between the conversion of a person and the old creation passing away and the person becoming a new creation. The transformation is facilitated through the work and person of Jesus Christ (2 Cor. 5:17). The idea of new creation points to the regenerative work of God in the life of the new believer. God is both regenerating the individual person, and bringing about a totally new cosmos (the kingdom of God) centered upon the person and work of Jesus Christ.

A Wesleyan Perspective

Regeneration was a key concept for Wesley's life, preaching, and theology, and his doctrine of regeneration is still followed closely today in the theology of the United Methodist Church. A potent distillation of Wesley's understanding of regeneration is found in his sermon "The New Birth," which is his primary document on regeneration. Wesley begins by distinguishing regeneration from justification:

If any doctrines within the whole compass of Christianity may be properly termed fundamental, they are doubtless these two— the doctrine of

justification, and that of the new birth: The former relating to that great work which God does *for us* [original emphasis], in forgiving our sins; the latter, to the great work which God does *in us* [original emphasis], in renewing our fallen nature. In order of *time* [original emphasis], neither of these is before the other; in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also “born of the Spirit;” but in order of *thinking* [original emphasis], as it is termed, justification precedes the new birth. We first conceive his wrath to be turned away, and then his Spirit to work in our hearts. (83)

God does the justifying for and the rebirthing in us. Wesley goes on to note that no person can ever know the exact manner in which God works this new birth in a person:

Not that we are to expect any minute, philosophical account of the manner how this is done. Our Lord sufficiently guards us against any such expectation, by the words immediately following the text; wherein he reminds Nicodemus of as indisputable a fact as any in the whole compass of nature, which, notwithstanding, the wisest man under the sun is not able fully to explain. “The wind bloweth where it listeth,”—not by thy power or wisdom; “and thou hearest the sound thereof”;—thou art absolutely assured, beyond all doubt, that it doth blow; “but thou canst not tell whence it cometh, nor whither it goeth”;—the precise manner how it begins and ends, rises and falls, no man can tell. “So is everyone that is born of the Spirit”:—Thou aye be as absolutely assured of the fact, as of the blowing of the wind; but the precise manner how it is done, how the Holy Spirit works thus in the soul, neither thou nor the wisest of the children of men is able to explain. (86)

Even though none can explain how God does his regenerative work, Wesley is clear that particular changes are evident. The person’s eyes of understanding are opened, the person feels a deep peace that surpasses understanding, and the person feels an unspeakable joy (88).

Wesley goes on to explain the dramatic effect of the new birth upon the individual:

Grace is descending into his heart; and prayer and praise ascending to heaven: And by this intercourse between God and man, this fellowship with the Father and the Son, as by a kind of spiritual respiration, the life of God in the soul is sustained; and the child of God grows up, till he comes to the “full measure of the stature of Christ.” From hence it manifestly

appears, what is the nature of the new birth. It is that great change which God works in the soul when he brings it into life; when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the almighty Spirit of God when it is “created anew in Christ Jesus”; when it is “renewed after the image of God, in righteousness and true holiness”: when the love of the world is changed into the love of God; pride into humility; passion into meekness; hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is turned into the “mind which was in Christ Jesus.” This is the nature of the new birth: “So is every one that is born of the Spirit.” (88-89)

From Wesley’s perspective, God changes the very essence of the person’s old carnal life into what is pleasing to him.

Wesley goes on in this sermon to clarify that while closely related, regeneration and baptism are not the same thing. Water baptism is the outward, physical, and visible sign. New birth is inward, spiritual, and only signified or symbolized by water baptism.

In this passage, Wesley clarifies the difference between regeneration and baptism:

The one is an external, the other an internal, work; that the one is a visible, the other an invisible thing, and therefore wholly different from each other? — the one being an act of man, purifying the body; the other a change wrought by God in the soul: So that the former is just as distinguishable from the latter, as the soul from the body, or water from the Holy Ghost. (91)

Further, Wesley makes a distinction that regeneration does not always accompany baptism:

The new birth is not the same thing with baptism, so it does not always accompany baptism: They do not constantly go together. A man may possibly be “born of water,” and yet not be “born of the Spirit.” There may sometimes be the outward sign, where there is not the inward grace. (91-92)

Finally, in this sermon Wesley urges that the new birth is essential for Christians and, in fact, unless one has been regenerated by God, one is not truly a Christian (92-93).

In another sermon, “The Marks of the New Birth,” Wesley suggests that evidences of regeneration are observable. Observable evidences are referred to as the fruit of the new birth and include power over both outward and inward sin (295), a deep experience of the peace of God (296), hope (297), deep and abiding love of God and neighbor (300), and complete obedience to God (301).

While Wesley believes that justification and regeneration are tied closely together, he firmly holds that regeneration succeeds justification in a logical sense (Oden, John Wesley’s Scriptural Christianity 297). Upon justification, the Holy Spirit is imparted into the person in a manner beyond simply convicting the person of sin. The Holy Spirit is imparted in a quickening and enlightening measure. With this manifestation of the Spirit, the person is given the power and disposition that freed him or her to love God and neighbor to the fullest extent possible (Langford 101). Further, Wesley suggests that the Christian life unfolds in a sequence, with regeneration as a major step along the path:

1. Contrition and repentance,
2. Justification by faith alone,
3. Regeneration (new birth),
4. Christian nurture (growth in grace) in small encounter groups,
5. Maturing in inner (love of God) and outer holiness (love of neighbor), and
6. Perfected in love. (243).

Wesley viewed the Christian life as a journey of transformation towards perfection that leads believers towards the likeness of Christ in all aspects of life.

John Wesley Summary Remarks

Regeneration is the birthing work of the Holy Spirit in which a pardoned sinner becomes a child of God who affectionately loves and serves God and neighbor. This new birth brings new life, a new will, and a new beginning for the individual believer. The person is given a new spiritual nature, which more closely mirrors the image of God given to humanity at Creation. The fallen, sinful, and distorted nature is renewed by the life-giving power of the Holy Spirit. Regeneration allows the individual to reflect the love, power, and goodness of God. The Spirit actively works to reenergize and renew the whole life of the believer. The new birth changes the motivation and disposition of the individual's soul. To distinguish justification and regeneration: Justification restores persons by God's pardon, and regeneration restores persons by faith to the image of God; Justification takes away the guilt of sinfulness, and regeneration takes away the power of sin over the individual (Oden, John Wesley's Scriptural Christianity 295-96).

Methodism and Organizational Regeneration

Richard P. Heitzenrater's book details the emergence of several interrelated factors (theology, organizational structures, and mission development) that coalesced over time into what today is called Methodism. Heitzenrater notes that early Methodism was characterized by flexibility in terms of developing its structure. Specifically, it was flexible enough to change in order to meet the culture of the time. While the Methodist movement did take on very specific organizational structures over time, early on Wesley was flexible and pragmatic in choosing structures that fit the fledgling movement as it quickly grew and evolved in the early days of the movement (x-xi).

As the Methodist movement grew, its organizational structure increased to support the growth. In a short time, Methodism grew from a handful of field preachers into a structured “intricate network of classes, societies, and circuits, all coordinated by leaders who were given direction by Wesley at annual Conferences” (Heitzenrater 181). As Methodism grew larger with increased structural complexity Wesley assumed more centralized organizational control of the movement (186). Heitzenrater posits that the growth and consequential increase in organizational structure inevitably led to separation from the Church of England and the emergence of a new denomination (180-81).

Methodism as Personal and Institutional Regeneration

Heitzenrater affirms that Methodism, from the beginning, was a movement committed to the spiritual renewal of the individual believer as well as the spiritual renewal of the Church of England (1). Methodism was intended to be the driving force for renewal and revitalization within the church by offering a renewed understanding and implementation of God’s forgiveness and love in the lives of Christians (180).

Methodism’s personal and institutional renewal emphasis is found largely in two of John Wesley’s sermons: Original Sin and The New Birth. In these messages, Wesley acknowledges the Church of England’s view on baptism: that new birth/regeneration is associated with baptism. Wesley goes a step further and adds a distinction that the new birth/regeneration does not always accompany baptism. He notes that while many have received the sacrament of baptism, they have also “sinned away the grace given them in baptism and need to be born again” (Heitzenrater 206). Outward holiness (receiving baptism) is not enough and persons must be born again and become new creations, which means inward holiness and personal renewal. By holding together Church of England’s

traditional view on Baptism along with a new emphasis on inward holiness resulting from being a new creation, Wesley was providing framework of spiritual regeneration for both the individual and the institution. Wesley's theological construct would open the door for revival.

This emphasis on personal and corporate regeneration is found in the early organizational structure of Methodism. One of the early organizational structures Wesley employed was the formation of societies. The societies functioned to nurture the Christian life. As Methodist societies were forming across England, Wesley emphasized the teaching of regeneration as a major theme for the society meetings. Christianity in England was being regenerated by Wesley's change in theological emphasis and his use of a new organizational structure.

David Hempton's book is a work that details the rise, plateau, and decline of Methodism from its inception in the eighteenth century up through the twentieth century. In presenting his material, Hempton follow a dialectical approach and analyzes different aspects of the Methodist movement from the point of view of competing or parallel concepts. For example, Hempton evaluates the movement in terms of competition and symbiosis, enlightenment and evangelism, consolidation, and decline (7).

Of particular interest to this research project, Hempton discusses how the early Methodist movement changed its own organizational structure. In particular Methodism started out as a very dynamic, fluid organizational culture that readily adapted to meet the changing cultural needs of the larger environment around them at the time (179). Methodism brought a fresh Christian witness to a world that was experiencing massive cultural shifts: industrialization, urbanization, modernization, and the rise of secularism

(189). Methodism focused on meeting the needs of the nonchurched people in a rapidly changing cultural environment. Specifically, Wesley targeted the people who did not attend, or were not welcomed by, the Church of England.

As far as Wesley was concerned, this renewal movement was still under the auspices of the Church of England. So, in a sense, the beginning of Methodism signified a new organizational culture within the Church of England. From Hempton's point of view, the earliest days of Methodism saw the smaller culture of the Methodist Movement within the larger culture of the Church of England. Thus, Hempton suggests that these two cultures existed simultaneously, implying that a church, like any organization, may have several aspects of culture coexisting together at the same time.

When Wesley and the early Methodists were asked not to practice their new religion of enthusiasm in Anglican churches, they moved outdoors and began field preaching. This adaptation to the culture of the day proved very successful in terms of reaching Wesley's target audience, and as followers of the movement grew, Wesley created flexible organizational structures (classes, bands, societies) to meet the needs of the newly converted, or the newly spiritually revived. In other words, the early Methodist movement was characterized by a dynamic organizational structure that readily changed to address the larger cultural environment surrounding it. Wesley and the early Methodists were able to change their own organizational culture to meet the prevailing culture of the time.

Methodist Movement and Organizational Theory

As the Methodist movement grew large, it did so very quickly, the growth almost outpacing the organization's ability to create the structure to sustain it. The structural guidance that John Wesley gave to the movement, in particular flexibility, mobility, and readiness to change to meet the culture of the day, allowed Methodism to spread rapidly throughout England and North America (19).

However, as Methodism grew from a sect to a church to a formal organization, the movement faced decline in growth rates, that is, the growth trajectory of Methodism changed from positive to negative. Hempton suggests that a reason for the decline may be found in looking to organizational structures (182). One explanation is that the decline was inevitable because organizations follow a life cycle that includes birth, growth, plateau, decline, and finally death. The decline of Methodism, after such rapid early growth, was a normal part of the cycle. Specifically, for growth to continue, changes must occur at strategic places before decline becomes inevitable.

A second explanation is that the Methodist movement ended up settling on organizational structures that did not allow for continued growth and success but instead actually contributed towards the decline. In other words, the earliest organizational structures worked well for that stage of the movement, but as the movement grew and new dimensions were added, the early structures were no longer sufficient. For example, structures such as class meetings, itinerancy, and enthusiastic camp meetings were appropriate structures for the beginning of the movement, but as the movement grew and changed, these kinds of structures were no longer able to sustain or grow the movement (Hempton 184).

A third explanation has to do with organizational culture change—or lack of it. Hempton suggests that the Methodist movement was particularly well adapted for a particular moment in history. It thrived as a renewal movement for a certain period of time. The organizational culture of Methodism was a great match to the larger environment of Western culture from the eighteenth to mid-nineteenth century; however, as the larger Western cultural environment changed and moved on the culture of the Methodist movement did not change and move on. The lack of change led to the decline of the Methodist movement (187).

Hempton suggests that the early flexibility and adaptability to meet the culture of the early Methodist movement are traits that were passed on to the two prolific religious movements of the nineteenth and twentieth centuries: the holiness movement and Pentecostal movement. Both of these movements shared the same organizational mobility, adaptability, and flexibility of early Methodism. Both movements were able to produce significant growth as their cultures rose to and mirrored the prevailing cultures of the time (187). The Holiness and Pentecostal movements share some common history with the early Methodist movement: dynamic organizational structures and cultures that mirror the prevailing culture of the day. In a sense, that heart of the early Methodist movement is still alive today in Pentecostalism as it is dynamic, flexible, and adapting to meet the needs of culture of today.

The purpose of this study is not to evaluate all of Hempton's possible explanations for the decline of Methodism; nevertheless, it is instructive to note that all three of his explanations involve organizational structure and change. Therefore, one may argue that the rise of and fall of Methodism should be viewed through the lens

organizational structure. Answers to the “why?” and “how?” questions of Methodism’s growth and decline involve organizational structure. Within the scope of this research project, the organizational structure/culture change is a part of the regeneration process. In that sense, a change must happen for an organization to grow and be relevant to the larger environment surrounding it.

A Synthesized Approach

A very practical and accessible way to employ the four-map approach is to integrate Bolman and Deal’s four maps (frames) with Cameron and Quinn’s four culture quadrants. This synthesized approach weds the academic theory of Bolman and Deal with the practical research application of Cameron and Quinn.

While Bolman and Deal present a four-map approach that is a very helpful lens through which one can better understand the cultures of an organization, their approach remains largely theoretical. They do not offer a practical way for a researcher to evaluate an organization’s culture quantitatively. Further, Bolman and Deal do not suggest a way to track how the organization’s culture may change from one lens to another over time. At this point Cameron and Quinn’s work becomes very useful.

The Four Culture Quadrants Described

Cameron and Quinn define four quadrants of organizational culture: clan, adhocracy, market, and hierarchy.

The Clan Culture

The clan culture is a very friendly place to work where people share a lot of themselves. It is like an extended family. The leaders, or heads of the organization are considered to be mentors and, possibly, parent figures. The organization is held together

by loyalty and tradition. Commitment is high. The organization emphasizes long-term benefit of human resource development and attaches great importance to cohesion and morale. Success is defined in terms of sensitivity to customers and concern for people. The organization places a premium on teamwork, participation, and consensus.

The Adhocracy Culture

The adhocracy culture is a dynamic, entrepreneurial, and creative place to work. People take risks. The leaders are considered to be innovators. The glue that holds the organization together is commitment to experimentation and innovation. The emphasis is on being on the leading edge. The organization's long-term emphasis is on growth and acquiring new resources. Success means gaining unique and new products or services. Being a product or service leader is important. The organization encourages individual initiative and freedom.

The Market Culture

The market culture is a results-oriented organization. The major concern is getting the job done. People are competitive and goal-oriented. The leaders are hard drivers, producers, and competitors. They are tough and demanding. The glue that holds the organization together is an emphasis on winning. Reputation and success are common concerns. The long-term focus is on competitive actions and achievement of measurable goals and targets. Success is defined in terms of market share and penetration. Competitive pricing and market leadership are important. The organizational style is hard-driving competitiveness.

The Hierarchy Culture

The hierarchy culture is a very formalized and structured place to work. Procedures govern what people do. The leaders pride themselves on being good coordinators and organizers, who are efficiency minded. Maintaining a smooth-running operation is most critical. Formal rules and policies hold the organization together. The long-term concern is on stability and performance with efficient, smooth operations. Success is defined in terms of dependable delivery, smooth scheduling, and low cost. The management of employees is concerned with employment and predictability.

Cameron and Quinn's four quadrants match up extremely well with the four maps proffered by Bolman and Deal. The structural map parallels the hierarchy culture quadrant. The human resource map parallels the clan culture quadrant. The political map parallels the market culture quadrant. The symbolic map parallels the adhocracy culture quadrant. Table 2.1 provides a conceptual synthesis of Bolman and Deal and Cameron and Quinn.

Table 2.1. Synthesis of Reframing Organizations and Diagnosing Organizational Culture

	Structural	Hierarchy Culture (37-39; 46)	Human Resource	Clan Culture (41-43; 46)	Political	Market Culture (39-40; 46)	Symbolic	Adhocracy Culture (43-45; 46)
Metaphor for Organization	Factory or machine	Hierarchy, bureaucracy	Family	Extended family	Jungle	Marketplace	Carnival, temple, theater	Growing organism
Central Concept	Rules, roles, goals, policies, technology, environment	Rules, procedures, specialization, meritocracy, hierarchy separate ownership, impersonality, accountability	Needs, skills, relationships	Shared values and goals, cohesion, participation, "we-ness". Teamwork, employee involvement, corporate commitment. Consensus	Power, conflict, competition, organizational politics	Competitiveness, Productivity. Basic Assumption is that the external environment is hostile. Outpacing the completion is critical	Culture, meaning, metaphor, ritual, ceremony, stories, heroes	Dynamic, Creative, Entrepreneurial. Risk Taking (faith) Temporary Structures, Adaptability, Innovation. Can exist within other more formalized structures
Images of Leader-ship	Social architecture	Coordinator, monitor, organizer Stability, Efficiency, Consistency	Empowerment	Mentors, Parent Figures. Team builder, partner	Advocacy	Competitive Driver, Producer, Positioning; marching towards the goal	Inspiration	Visionary, Entrepreneur, Innovator, Risk Taking (faith)
Basic Leader-ship Challenge	Attune structure to task, technology, environment	Generate efficient, reliable, smooth-flowing predictable output	Align organizational and human needs	Retain loyalty and tradition. Foster Long term cohesion and morale. Concern for people	Develop agenda and power base	Drive the organization towards productivity, results and profit. Emphasis on winning	Create faith, beauty, meaning	Committed to experimentation and innovation, seeking change and new challenges; strive to produce unique and original products and services.

Source: Bolman and Deal 15; Cameron and Quinn 37-46.

Table 2.2 provides a comparative summary of organizational culture characteristics.

Table 2.2. Summary Organizational Culture Characteristics

Characteristic	Clan	Adhocracy	Market	Hierarchy
Summary description	Friendly place; people share of themselves	Dynamic, entrepreneurial, creative	Results oriented; getting the job done	Very formalized and structured
People	Extended family	Risk takers	Competitive and goal oriented	Procedures govern people
Leaders	Mentors; parent figures	Innovators	Hard drivers, producers, competitors; tough and demanding	Good coordinators and organizers; efficiency minded
Glue	Loyalty, tradition, high commitment	Commitment to experimentation and innovation	Emphasis on winning	Formal rules and policies
Emphasis	Long-term people development; cohesion and morale	Leading edge; long-term: growth and resource acquirement	Reputation and success; competitive action, achievement; measurable goals and targets	Stability and performance; efficient smooth operation
Success	Sensitivity to customers and concern for people	Gaining unique products and services; leading the way forward	Market share and penetration	Dependable delivery, smooth scheduling, low cost
Organization values	Teamwork, participation, consensus	Individual initiative and freedom	Competitive pricing, market leadership; hard-driving competition	Employment and predictability

Source: Cameron and Quinn 222.

Cameron and Quinn present these four culture quadrants as typologies, useful constructs for quickly distinguishing various characteristics of organizational culture. They go a step further by providing an evaluation instrument that yields a graphical

representation of the cultural profile of the given organization. Together, this instrument and plot profile, are known as the Organizational Culture Assessment Inventory.

About the Organizational Culture Assessment Inventory

Cameron and Quinn provide an evaluation tool called the Organizational Culture Assessment Inventory. The OCAI is a survey instrument established on a theoretical model called the competing values framework. This framework is valuable for organizing and interpreting various phenomena within an organization (31). The competing values framework refers to whether or not an organization strives for flexibility and individuality or stability and control, whether or not an organization is focused externally or internally. The four major culture types proposed by Cameron and Quinn embody these competing values: clan—internal/flexible; adhocracy—external/flexible; market—external/control; hierarchy—internal/control. The purpose of the OCAI is to discern the relative strengths of these culture types within a given organization. Used over time, the OCAI can measure culture changes within the organization.

Similar to the Likert Scale, the OCAI utilizes an ipsative rating scale where the individuals taking the inventory divide 100 points among alternatives. The primary advantage of this approach is that this scale highlights and differentiates the unique aspects of culture that actually exist within the organization. In contrast to a Likert format, which employs a rating system of a 5 or 7-point scale, the OCAI's 100-point scale results in more differentiation within the ratings. The primary disadvantage to this approach is that the ipsative response scale does not produce independent results. Specifically, the response to Question 1-Alternative A is related to the response in

Question 1-Alternative B. The responses are not independent; normal statistical analyses are not appropriate for analyzing this type of data scale (Cameron and Quinn 160).

Once the inventory is completed, the scores are averaged by cultural quadrant, and then a graphical plot can be made. This plot is a “snapshot” in time of the organization’s current cultural profile. If taken over time, the OCAI may reveal how the culture organization changes over time; specifically how structural interventions may change the culture over time.

Measuring Organizational Culture

The reason Cameron and Quinn focus on organizational culture is because culture is a kind of structure. Organizational culture represents values, assumptions, expectations, collective memories, ways of thinking, and definitions. In other words, organizational culture is organizational structure. The traits of the culture are core elements of the organization’s structure (17). Further, Cameron and Quinn observe many cases in the business world where culture change is the key to increasing organizational effectiveness (11-12). The correlation follows that by intervening in the organizational culture of London First United Methodist Church, the resulting changes may be a key to increasing the effectiveness of the church. In this case, effectiveness may be understood in terms of the growth of various aspects of the church.

As this research project seeks to study organizational structure culture change, the OCAI will be very helpful in diagnosing what changes may occur and the amplitude of change that results from structural interventions within London First United Methodist Church. Because Cameron and Quinn’s culture quadrants match up so precisely with Bolman and Deal’s four maps/lenses, they effectively characterize the same major

characteristics of organizational culture. The quantitative results returned from the OCAI may be interpreted using both the four maps and the culture quadrants. Therefore, for the purposes of this study, the OCAI will be used as the tool to evaluate the organizational culture of London First United Methodist Church after interventions are introduced.

Balancing in the Synthesis

Contrasting with Cameron and Quinn's competing values framework and organizational culture assessment inventory is Edgar H. Schein. In his book, Schein approaches organizational culture from the perspective of a social scientist. He connects various insights from the disciplines of anthropology, sociology, and psychology. Schein characterizes organizational culture as an accumulation of shared learning and shared experiences that become core assumptions and form a framework or mental map over time. Schein defines culture in the following way:

A pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (17)

Culture is constantly developing and evolving as the organization grows, adapts and changes.

Schein offers insight into the process of how organizational culture is developed. At the very beginning of an organization's life, a leader gives direction to the group. When the leader's direction is lived out in the organization and the results are successful, the group develops a shared view that the action taken was the "right" action and the organization will again act on these values and beliefs. If the actions continue to produce

positive results, these actions, now based on shared beliefs and values, will become internalized as core assumptions that will continue to be reinforced over time (16).

Schein defines and describes culture as an one of many elements of organizational structure. The culture of an organization can be viewed and treated like other structures within an organization. Certain organizational structures, such as by-laws, committees, and chain of command flow charts, may serve to answer basic questions of leadership. In the same way, organizational culture functions to answer basic questions such as, “How do we interact with the external environment?” and “How do we order ourselves internally?” (85). As an organization responds to these questions, the responses become core assumptions. These core assumptions become the frames through which the organization interprets the world around it.

In contrast to Cameron and Quinn’s four culture quadrant inventory approach, Schein does not favor the questionnaire or survey instrument approach because they rely on typologies. Typologies utilize various categories, metaphors, models, or values to describe complex organizational realities. The typologies provide an easy to grasp picture of the organization’s culture, and they can be useful for differentiating the cultures of different organizations and differing subcultures within an organization. However, while Schein does agree that typologies are useful for description and classification purposes, he dismisses the typology approach because typologies tend to oversimplify the dynamic and complex nature of organizational culture. He argues that a researcher using a questionnaire or survey instrument will likely miss the intricate complexity of organizational culture because this data collection cannot possibly probe deeply enough (199-200).

In place of a questionnaire or survey instrument that utilizes typologies, Schein prefers a clinical research model for assessing organizational culture. In this model of organizational cultural investigation, the researcher gets much more directly involved within the organization by acting as a participant observer or ethnographer (205). He suggests that members of the organization will more openly respond to the researcher and the investigation because the members of the organization think they have something to gain by collaborating with the researcher. Schein believes that valid data on the culture of an organization will only be collected when the researcher is perceived as a consultant who is seeking to help the organization and has the best interest of the organization in mind (208).

Along with the four-map approach of Bolman and Deal, this study sought to incorporate significant aspects of both Schein's and Cameron and Quinn's approaches to organizational culture. Specifically, this research project sought to integrate both the clinical approach Schein prefers with the typological inventory approach that Cameron and Quinn present in the organizational culture assessment inventory. This middle-road approach sought to utilize the strengths of both methodologies by integrating the participant observer with the easy to grasp typologies that differentiate and describe major aspects of culture within a given organization.

Based on this review of the literature, Schein would likely disagree with this research project's marriage of the two approaches; however, this research project involves participant observation, intervention, and then evaluation of how the organizational culture changed based on the intervention. Along these very lines, Schein admits that the clinical model of evaluating organizational culture assumes that the

researcher intervenes in the culture of the organization. If the organization perceives that the researcher is helping to make changes that will benefit the organization, then the research will accurately yield the cultural dynamics of the organization (210-11).

In this research project, the intervention is followed by church members responding to a typological inventory. While no typology scheme can capture all aspects of organizational culture, the organizational culture assessment inventory is specifically designed to describe broad aspects of culture and to distinguish how the culture changes based on interventions within the organization. The intention of this research project is to assess the organizational culture at a given time and measure culture change within the organization that results from the intervention. The blending of research models (clinical participant observer and typology inventory) works very well for the defined scope of this project.

Literature Review Summary

The four major themes, or maps, around which I am organizing the literature, are: clan (human resource/family map), adhocracy (symbolic map), market (political/jungle map), and hierarchy (structural map). These four maps themes were also used in the analysis of how the organizational culture of London First United Methodist Church changes with structural interventions.

The church is both an organization and an organism. As such, the church has life-cycle development traits built into it: birth, growth, reproduction, decline, and death. As an organization, the church has structure that does not necessarily cause growth, but to a large degree the structure determines the rate of growth. As change is one of the constants of life, organizations face change. Nothing stays the same for long in any organization.

An individual finding faith in Christ experiences a profound change in his or her life. The Church itself historically has gone through several changes. Change as renewal is a major aspect of the Methodist movement. Much of the rise and fall of Methodism can be traced to how the church was willing, or not, to change. Oftentimes, organizations experience growth and/or renewal because of structural changes within the organization.

Methods

For my single-site case study, these maps served as a means for understanding and evaluating the effects of structural changes within the congregation of London First United Methodist Church. Primarily through informal interaction and observation I collected observations that informed and determined what interventions were applied to the church. I organized and evaluated the data around these four maps and then formed and evaluated working hypotheses. After this information was collected, structural changes were introduced and I tested whether or not growth occurred as a result of these changes at London First United Methodist Church. I tracked growth trends and evaluated for cultural change using the OCAI. I analyzed the data and offered conclusions, informed and guided by the fourfold maps, or themes.

CHAPTER 3

METHODOLOGY

The Church is the body of Christ. As it is made up of people, the Church is also an organization replete with complex expectations, systems, and structures. As in any other type of organization, the church exists in a changing and unpredictable environment. Structures and systems that may have worked well in a previous time or environment may not be effective in the present.

Much evidence suggests that organizational structures have significant effects on organizational growth. In particular, inadequate organizational structures may severely limit the growth and potential for growth of a given organization. The organizational structures used by most churches were designed to function effectively in a social and cultural environment that no longer exists in most places today, yet many congregations cling to these ineffective and outdated organizational structures. If, indeed, the organizational structures of local churches can be either restricting or growth-producing factors, then many churches need to change their structures in order to produce or sustain growth.

The purpose of this study was to evaluate and explain how structural changes are related to and help to produce growth in a local church. In this study, the relationship of church growth and organizational structure was examined.

Research Questions

Three primary research questions direct this study.

Research Question #1

What are the current organizational structural patterns of London First UMC in London, Kentucky?

This question serves to establish a baseline from which to collect and organize responses. The responses of the participants gave insight into their understanding of functional structures at London First UMC. Some operational questions included the following:

1. What are the ministries that are currently a part of the church?
2. How are these ministries connected to the whole?
3. Are any ministries unconnected?
4. Which ministries have designated leaders; which ones do not?
5. Who do the designated leaders report to; from whom do they receive oversight?
6. Who reports directly to the pastor?
7. How do people new in the congregation get connected into various ministries in a way that makes them feel like a part of the church community?
8. Where might a new person get “derailed” before becoming fully assimilated?
9. How does the church make big decisions?
10. How does the church make little decisions? (Logan and Ogne)

Research Question #2

What have been the patterns of growth in this congregation?

This question helped to identify actions, decisions, or changes within the local church (or within the environment in which the church exists) that led to growth in the past. This question seeks to quantify church growth over a six-year time period in terms of measurable characteristics such as church membership, worship attendance, and budget. Some data came from the records of London First United Methodist Church, the Corbin District, the Kentucky Annual Conference Journal, and the General Board of Global Ministries.

Research Question #3

How do internal changes in the current structures correlate with observable growth patterns?

This question invited participants to make connections between organizational structures and church growth—or the lack thereof. Similar to the second question, this one helped to identify actions, decisions, or changes within the local church (or within the environment in which the church exists) related to current growth.

Subjects

The subjects for this study consisted of active participants aged 18 and older attending the primary worship services of First United Methodist Church. The participants for this study included 214 people. Formal membership of First UMC does not delimit the population; rather, any person in the age range who worships regularly in a primary worship service is counted among the population.

I drew random samples by issuing an open invitation to the population to participate in an informal questionnaire: the Organizational Culture Assessment Inventory. The inventory was offered at two different times for data collection.

I established intervening variables for analysis purposes. When participants completed the OCAI, they were asked to share data regarding the setting in which they took the inventory, the year they began attending the church, the gender, and any leadership positions within the church. Appendix C contains the OCAI survey with instructions and explanations.

Instrumentation

This research project is a one shot, pre-experimental single site case study. It involved the exposure of a group to a treatment followed by a measure:

Group A: $X \rightarrow O$

“Group A” represents the organizational structures of London First United Methodist Church. The “X” represents the intervention—making internal structural changes. The “O” represents measurement after the internal structural changes are introduced. For this research project, the instrument used was the Organizational Culture Assessment Inventory.

I created a journal (field notebook) to collect informal data. Following Bolman and Deal and Cameron and Quinn, this notebook was organized around the four fold maps of clan, adhocracy, market, and hierarchy.

This study sought qualitative data gained through informal interactions and interviews (field notebook) and quantitative data that is gained through the OCAI. Reading and conversation helped construct research questions and operational questions. The research questions lend themselves to a funnel approach to data gathering. General research questions initiated the study and gradually lead to more specific operational

questions. As more data was collected, the operational questions increased in focus.

Working hypotheses were formed and evaluated during this time (Wiersma 208-09).

Reliability and Validity

For assessing the reliability of the scales used in the questionnaire, coefficients of internal consistency were calculated using Cronbach's alpha methodology. Three separate studies of reliability are reported. The results for statements contained in the OCAI are summarized in Table 3.1. Based on the ratings in Table 3.1, sufficient evidence has been produced for the reliability of the OCAI to measure culture types consistently (Cameron and Quinn 153-155).

Table 3.1. Coefficients of Reliability Using Chronbach's Alpha Methodology

Culture Type	Reliability Coefficients of Executives of Public Utility Firms Rating Organization's Culture	Reliability Coefficients of Human Resource Executives Rating Their Business's Culture	Reliability Coefficients of Higher Education Institutions Administration Rating Their Organization's Culture
Clan	0.74	0.79	0.82
Adhocracy	0.79	0.80	0.83
Market	0.71	0.77	0.78
Hierarchy	0.73	0.76	0.67

For assessing the validity of the OCAI to measure what it claims to measure, in this case four different types of organizational culture, several studies were presented to demonstrate validity. In particular, measurements of the OCAI proved valid after subjecting the OCAI to convergent validity tests and discriminant validity tests (Cameron and Quinn 157).

Data Collection and Analysis

Qualitative data was collected following the manner of ethnographic research. I conducted all observation and data collection, including informal interaction and questioning. All data was collected and organized in a field notebook. Information was organized and arranged for maps or themes, following the approach of Bolman and Deal, Cameron and Quinn. The data collected in the field notebook was summarized and synthesized periodically.

Schein's levels of organizational culture is a useful concept for additional data organization. Schein suggests that levels of culture and by observing these cultural levels one can more fully understand the overall culture of a given organization (25-31). Table 3.2 summarizes the levels of an organization's culture.

Table 3.2. Levels of Organizational Culture

Level 1: Artifacts	Surface level. Perceptible by the five senses. Anything that can be physically observed (e.g., physical environment, buildings, products, publications, group behavior).
Level 2: Claimed beliefs and values	Mid level. At this level, the organization makes statements about itself: "Around here, this is what is and this is why it should be." The organization provides justification for "who we are, what we do, and why we do it."
Level 3: Underlying assumptions	Deepest level. Core beliefs are so deeply ingrained that the organization follows them unconsciously. At this level, the organization may not be able to identify or articulate these deep assumptions, but behavior based on any other principle is inconceivable. These core beliefs form a perceptual framework through which the organization interprets reality.

The Levels of Culture construct is helpful for analyzing an organization's overall culture and was helpful in categorizing my observations about London First United Methodist Church. Alignment among all three levels of culture may indicate stability

within the organization. Conversely, lack of alignment among all three levels may indicate instability or decline within the organization.

After six months of collecting, summarizing, and synthesizing data, I scrutinized the gathered information using pattern analysis and triangulation before offering any conclusions.

Variables

The dependent variable in this study was church growth. The rate of church growth was operationalized as change in membership, worship attendance, and budget over a six-year period (January 2000 to December 2006). The independent variables in this study were the intentional structural changes to London First United Methodist Church. The structural additions and changes were in the areas of leadership and discipleship.

In terms of leadership, I established the following:

- Resuscitating the formal committee structure, conforming to The Book of Discipline;
- Overseeing the selection and empowerment of a building committee to supervise the church's building addition;
- Forming an Ad Hoc Vision Team (Dream Team) to make recommendations to the administrative council concerning the church's core values, vision, and mission.
- Moving the formal leadership of the church to making decisions by consensus whenever possible;
- Changing the administrative council structure so the leadership body spent less time in meetings and more time in ministry; and,

- Decentralizing the power base. As the administrative council moved to quarterly meetings rather than monthly meetings, subcommittees and ministry teams had more authority and autonomy to make decisions and affect ministry. This change meant that the committees and teams had power to act and did not need administrative council approval for every decision.

In terms of discipleship, I established the following:

1. Implementation of a new emphasis on small groups within the church. Small group leaders were selected and trained to lead new discipleship small groups within the church. Further, new small groups based on need and affinity were established;
2. Implementation of a new emphasis on mission: local, regional, and global;
3. Implementation of a new emphasis on community service and outreach;
4. Implementation of new worship services; and,
5. Implementation of new staff, both paid and volunteer.

Generalizability

This study is delimited to include only London First United Methodist Church. The intention of this study is to determine a correlation between structural changes and church growth in the context of a local church as opposed to a denomination or association. Results may be applicable to other local churches in similar demographic settings. Findings may have implications for the denomination of the United Methodist Church and other mainline denominations.

CHAPTER 4

FINDINGS

The findings of this study are reported in various formats due to the different methods of observation and data collection. The findings include summary remarks from observations recorded in a field notebook about the church and the local environment, organizational structural observations about London First United Methodist Church, demographic information, church report information, and results from the OCAI, including a cultural profile plot.

Current Structural Patterns

The first research question posed in this study was, “What are the current organizational structural patterns of London First United Methodist Church?” In the summer of 2001, the current organizational structural patterns of the church consisted of basic committees as outlined by The Book of Discipline. The major administrative structures included the administrative council, the staff-pastor parish relations committee, the trustee committee, the finance committee, and the lay leadership committee. The administrative council served as the center of control and accountability for the other committees. All decisions and changes were passed through the administrative council for policy approval and enactment.

Ironically, 2001 saw very low attendance and participation in the administrative council. The average attendance at meetings was twelve people. The low attendance was an indication that problems existed within the church, possibly indicating burnout among the formal leadership of the church.

Ministries within the church the such as the youth group, evangelism committee, outreach committee, nurture committee reported to the administrative council, but they sought permission and guidance from the pastor. In addition, five part-time staff reported to the pastor. Conflict management was viewed as the role of the pastor. Any new member assimilation was left to the pastor, as was the conceiving and implementing of any new ministry ideas or changes in existing ministries. In short, the effective governing organizational structures were the administrative council and the pastor.

During the first eighteen months at London First United Methodist Church, I kept a field notebook containing organizational structure observations about the church and community. These observations have been organized by culture type and included in Appendix D. A summary of these observations from the field notebook follow.

Clan Culture (Family/Human Resource Frame)

For a small to medium-sized church, most people do not really know each other well and this was a surprising observation to make in the summer of 2001. The congregation's frequent use of terms such as, "family" and "home" seems paradoxical to me because of all of the hurt and damaged emotions I encountered when first arriving. My perception is that when people use terms such as "family" and "home", what they are really saying is those are the things for which they are longing. The church seems to be generally characterized by a sense of low confidence, lacking self-esteem. I sense that people are looking for a "parental-figure" pastor who will bring healing to the family and help them feel better about themselves.

The local area (London/Laurel County) seems to be a community in transition. The area has seen significant culture change accompanying the significant population

growth of area. The traditions and “old ways” of long-time residents are being challenged or displaced as new people move into the area. A once fairly homogenous community is quickly becoming heterogeneous. The “old-blood” family hierarchy structure of the area is changing, being challenged, and possibly being diluted as many new people move into the area. London/Laurel County seems to differentiate itself from all of the surrounding communities/counties, perhaps because no other surrounding area is growing as rapidly.

Adhocracy Culture (Symbolic/Theater Frame)

The church seems to be looking for a pastoral leader to bring leadership, inspiration, as well as provide comfort and healing. The church has been receptive to almost every structural change introduced and some people have even commented that they welcome some of the changes. The church genuinely desires to make changes and experience growth but has been unsuccessful in previous attempts. Some systemic changes regarding handling of finances and the addition of a building committee/stewardship campaign saw some very quick positive results and the reaction of the church leadership may indicate a turning point; that the church really can make changes successfully and grow.

The position/role of pastor is held to be sacred by those both in the church and out in the community. Within the church, the role of pastor equals “boss” in the view of many. Outside of the church, being a pastor in this region of the country is an all-access key that allows the pastor certain privileges and the opportunity to interact with people, crossing most social boundaries and traditions.

Market Culture (Jungle/Political Frame)

As noted in clan culture summary, the environment of London/Laurel County has experienced much change in the past decade, and that change continues on into the new millennium. Current culture is a mixing of old and new, insiders and outsiders. The once homogenous character of the area is becoming much more heterogeneous.

London/Laurel County is a “bubble” region in Kentucky. It lays in the southern foothills of the Cumberland plateau. It is not in the mountains of Eastern Kentucky, nor is it in the Central Bluegrass Region. It is a transition region within the state. There exist pockets of Appalachian culture, tradition, and values that one would encounter by traveling further east into the mountains, but these are not dominant, especially as people from across the world move into the area to supplement the local population. The region is becoming more diverse and one might even go so far as to say that London/Laurel County is a melting pot of cultures, peoples, and traditions.

The church is still sacred and receives privileged status. The place of the church within the larger environment is one of sanctity and high esteem. Most people honor the church in the larger cultural context, even if they do not regularly attend a church. Many organizations (business, schools, local government) go out of their way to support the place of church within the community.

From some church leaders, there is a strong sense that London First United Methodist should not be active in the marketplace/public eye until some house cleaning gets done and some hurts are healed. Until then, some leaders would prefer the church remain “underground.”

Hierarchy Culture (Factory/Machine Frame)

Even though things were not functioning as well as they could, or as they were intended, there existed a strong sense of formal structure within the church. The leadership knew what the structures were and how they should work in theory, even if they were faltering in actual practice. The formal structures of London First United Methodist Church (administrative council, staff-pastor parish relations committee, finance committee, trustees committee, lay leadership committees; nurture, outreach, witness committees) were in place on paper, however attendance was low and little decisive action had taken place in many of these areas.

The core leadership of the church seems eager to revive the existing structures. Also, they seem open to changes and additions to existing structures. They seem to want more accountability and more strength in the existing leadership structures. In both cases, reviving existing structures and adding new ones, the leadership wants to follow the lead of the pastor in taking action/making changes. As noted above, the role of pastor equals “boss” or even “CEO” in the view of many.

Past Patterns of Growth

The second research question posed in this study was, “What have been the patterns of growth in this congregation?” Census and church records from 1990-1999 give some background perspective to London First United Methodist Church’s patterns of growth. Stated succinctly, the church experienced serious decline at a time when the city of London and Laurel County experienced unprecedented growth.

Between 1990 and 1999, the county population grew from 43,438 to 52,015, an increase of 8,557 people, or 19.7 percent. Much of that growth took place within the city

limits of London where the church is located (MDS Research Company). During the same time period, London First United Methodist Church showed decline in all measurable trends and statistics. Using the membership and attendance reports that London First United Methodist Church turned into the denominational office, the membership and attendance trends are shown in Figure 4.1 and Table 4.1.

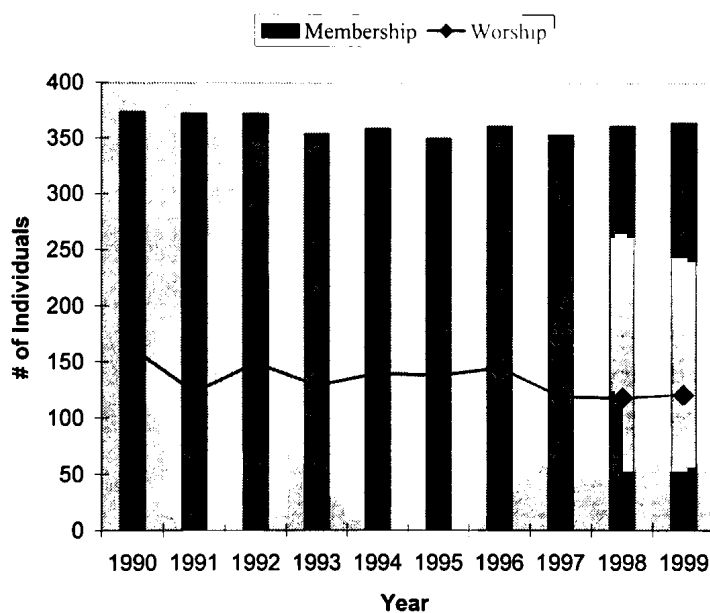


Figure 4.1. Membership and worship attendance 1990-1999.

Table 4.1. Membership and Worship Attendance 1990-1999

Year	Membership	Worship
1990	373	162
1991	372	123
1992	372	149
1993	354	129
1994	359	140
1995	350	138
1996	361	145
1997	353	119
1998	361	118
1999	364	121

During the decade of 1990-1999, membership decreased by 2 percent and worship attendance decreased by 25 percent. Corresponding to that same span of time, no single age group within the church showed any increase. Financial giving to the church decreased (“UMC Local Church Profile”). Taken together, these decreases in membership, worship and giving paint a stunning picture of contrast to compare the growth of London and Laurel County alongside the decline of London First United Methodist Church during the 1990s.

Observable Patterns after Internal Changes

The third research question was, “How do internal changes in current structures correlate with observable growth patterns?” In looking at the time period of 2000-2006, London First United Methodist Church experienced positive growth patterns as a result of

internal structural changes. Simply stated, London First United Methodist Church showed overall increase in all measurable trends and statistics. Table 4.2 shows the change by year in membership, attendance, and budget. Additionally, Table 4.3 shows average attendance at the administrative council meetings between the years 2000-2006. This aspect of leadership within the church showed an increase. For comparison purposes, Table 4.4 shows the juxtaposition of growth in the city/county compared to growth in the church.

Table 4.2.Membership, Attendance, and Budget 2000-2006

Year	Membership	Attendance	Budget
2000	374	121	\$121,500
2001	393	135	\$130,800
2002	392	132	\$143,500
2003	398	136	\$155,436
2004	401	155	\$162,985
2005	414	160	\$179,996
2006	414	165	\$192,424

Table 4.3. Administrative Council Attendance 2000-2006

Year	Attendance
2000	13
2001	12
2002	10
2003	14
2004	20
2005	21
2006	18

Table 4.4. Comparison of City/County Growth to Church Membership and Attendance Growth

	1990-1999	2000-2006
	%	%
London / Laurel County	+ 19.7	+6.2
Church Membership	-2	+10.7
Worship Attendance	-25	+36.4

Intentional Structural Changes

Based on my observations, a series of internal structural changes were made. These structural changes can be categorized under the headings of: reviving and decentralizing, adding strategically, and adding by permission giving. The following serves as a summary of actions taken to affect structural changes within London First United Methodist Church.

Reviving and Decentralizing.

Upon arrival in the summer of 2001, I observed that some key committees had not met at all. One structural change needed was to revive key leadership structures that were dormant. In particular, the trustees committee needed to be activated to address both the needed aesthetic improvements to the physical plant and to be involved in the anticipated building addition. Another committee that needed reviving was lay leadership.

Sensing that the core leadership of the church seemed tired and possibly burned out, I made the suggestion that we intentionally change how we meet to handle the administration of the church. Rather than meeting monthly, or every other month, we changed to quarterly committee meetings in January 2004. The concept was that the leadership can accomplish just as much, if not more, by improving the quality of the meetings and reducing the quantity of the meetings. All individual committee reports were turned in early, then compiled and distributed to all administrative council members well in advance of the meeting. Voting items were highlighted and all voting members would come to the administrative council meetings, well-informed and prepared to discuss and make decisions. Based on the change in average attendance from fourteen

participants in 2003 to twenty participants in 2004, this structural change had immediate impact.

Some key effects of this structural change include: increased productivity at meetings, increased attendance, fewer meetings, and less burnout for participants. Moving the administrative council to quarterly meetings also had the effect of decentralizing the power base. With the administrative council meeting less frequently, the other committees were forced to take more initiative in making plans and seeing them through. The move to quarterly meetings ultimately led to a decentralization of power where the various committees reported back to the administrative council but took more immediate ownership of their service or ministry area. In other words, they reported back to the administrative council more for informational purposes than for permission-seeking purposes.

Adding Strategically

A key organizational structural change was the creation of a building committee in the fall of 2001. This new committee would oversee the building project the church had voted to undertake. This new committee would be accountable to the administrative council, but it would have complete authority and autonomy to make all decisions regarding the building process. In particular, this committee oversaw all of the stewardship campaign fund-raising and the brick-and-mortar decisions related to the project. This new committee had a very specific vision and purpose, and it exercised its duties effectively and efficiently. The building committee kept the administrative council informed as to its progress. The success of this committee was immediately recognizable and likely generated positive momentum towards the project. Specifically, the building

committee helped focus the congregation around a tangible goal, and this focus seemed to spark a new motivation within the congregation in other aspects such as serving on work teams and financial giving.

Another key organizational change was the addition of a small group ministry in fall of 2003. The emphasis of this new change was to focus on relationships more than information. Six leaders were selected and trained in how to lead small groups and the leaders then led groups through Warren's book, *The Purpose Driven Life*. After reading this book, four of the groups desired to continue on with another book, and a long-term small group ministry was born.

Another key structural addition was the September 2004 addition of a new Sunday morning worship service at 8:30 a.m. The 10:50 a.m. service was feeling crowded at times, thus the need for an additional service. This service had the effect of bringing back some people who had attended the church previously, as well as giving people a new option of when they wanted to attend worship. Based on change in average worship service attendance from 136 in 2003 and 155 in 2004, this structural change had immediate impact.

Some other significant new structures created at London First United Methodist Church are the mission team that focuses on local, regional and international mission projects; local evangelism and outreach events such as community Easter egg hunt, back-to-school block party, community fiesta, and community worship service at the World Chicken Festival; youth praise and worship band, additional volunteer staff; Additional paid staff; a new regional Multiple Sclerosis support group; and a Hispanic community outreach ministry.

Adding by Permission Giving

One of my early observations was that people tend to want to run most decisions by the pastor. So, I began to encourage people not to wait on me to start new ministries or programs; rather, if they had ideas, they should take initiative and begin working towards them themselves. I wanted to be aware of their plans, but I also wanted to support their ministry dreams. As a result, several new ministries were initiated by staff or laity. My involvement was simply to say, “Yes, go for it,” and empower the laity to do ministry. Some of the groups that have formed as a result of empowerment/permission giving are Sew Blessed Quilting Small Group, Senior Adult Ministry, Musical Ensemble Ministry, and KidZone Ministry.

Summary of Structural Changes

By introducing these organizational structural changes into London First United Methodist Church, the hope was to build the sense of community and self-esteem by getting people together, both in terms of physical proximity and in united vision, and to mobilize people towards specific goals. In changing the administrative council structure of the church, the goal was to simplify the overall process while meeting the basic organizational requirements of The Book of Discipline. The hope was to initiate changes that would allow the congregation greater flexibility and freedom and involve more people than who were in leadership positions when I arrived. A similar hope was to initiate an intentional change in focus from “inward” to “outward.” The addition of the Building Committee and building addition served to unite and focus the congregation around a specific goal upon which everyone could agree.

The OCAI Snapshot

The Organizational Culture Assessment Inventory was used as an evaluation instrument to get a snapshot of the church's current culture patterns. After six years of observation, interaction, and intervention to bring about cultural change, the Organizational Culture Assessment Inventory provides a picture of where we are now.

During the late fall of 2006, forty-four persons who regularly attend worship services at London First United Methodist Church completed the Organizational Culture Assessment Inventory. On Saturday, November 11 2006, the leadership body of First United Methodist Church gathered for the annual Leadership Training and Planning Day. At that time thirteen members of the church's administrative council completed the inventory. Then on Sunday, December 17 2006 thirty-one members of the congregation at large completed the inventory after the worship services.

Profile of Respondents

The age of respondents who completed the inventory used for this research project were all 18 years and older. Forty of the respondents were Caucasian, three were Hispanic, and one was African (Nigerian). Of the forty-four respondents, twenty-seven were female and seventeen were male. Seven respondents had never held any leadership position within the church while thirty-seven respondents had held some leadership positions within the church.

The respondents who completed the survey were all regular attendees of the Sunday morning worship services. Many of the respondents, but not all, were members of the congregation. Thirty-three of the respondents began participating in the church in 2000 or earlier. Five respondents began participating in the church in 2001. Four

respondents began participating in the church in 2003. One respondent began participating in the church in 2006. One respondent began participating in the church in 2006.

All respondents had attained at least a high school diploma. Most had attained a bachelor's degree. A few had attained a master's degree or higher. In terms of socioeconomic background, all of the respondents are middle class to upper middle class.

In total, fifty-five persons turned in an inventory; however, eleven of the fifty-five inventories were unusable for this research project. Of the eleven unusable inventories, one respondent was under 18 years old, and the other ten inventories were filled out incorrectly or incompletely. The total number of usable inventories for this research project was forty-four.

After the respondents filled out the inventories, I collected them. I followed Cameron and Quinn's guidelines for scoring the inventory (64-65). I then constructed organizational culture profiles for each of the forty-four inventories. While completing each individual profile, I entered the raw data scores and intervening variables from each profile into a spreadsheet. Utilizing the spreadsheet I was able to access all of the inventory data at a glance and use the various sorting and statistical analysis functions to analyze the data.

The overall results from the forty-four Organizational Culture Assessment Inventories are presented below. The average scores for each culture type are: clan culture = 51.6; adhocracy culture = 19.8; market culture = 10.2; hierarchy culture = 17.9. Table 4.5 represents the summary results of the inventory. Table 4.6 represents the full results of the inventory. Figure 4.2 presents a graphical plot of the average scores.

Appendix E contains the graphical plots of how the congregation sees itself both now and in five years. The plot in Figure 4.2 represents the current cultural profile of London First United Methodist Church. The current dominant culture type is the clan culture.

Table 4.5. London First United Methodist Church Summary Results of Inventory

N = 44	Statistical Function	Clan	Adhocracy	Market	Hierarchy
	Mean	51.6	19.8	10.2	17.9
	Mode	54.2	12.5	10.8	13.3
	Median	52.5	17.9	8.75	16.7
	S.D.	13.2	7.3	6.5	9.3

Table 4.6. London First United Methodist Church OCAI Results

Inventory Number	Year Beginning 1st UMC	Over 18	Gender	Leadership	Clan	Adhocracy	Market	Hierarchy
11-19-2006-1	2000 or earlier	Y	F	Y	34.2	12.5	10.8	42.5
11-19-2006-2	2003	Y	F	Y	37.5	15	23.3	24.2
11-19-2006-3	2000 or earlier	Y	M	Y	65.8	12.5	8.3	13.3
11-19-2006-4	2001	Y	F	Y	52.5	13.3	6.67	27.5
11-19-2006-5	2000 or earlier	Y	F	Y	54.2	26.7	0.8	16.7
11-19-2006-6	2003	Y	M	Y	65.8	15	9.2	8.3
11-19-2006-7	2000 or earlier	Y	M	Y	47.5	13.3	6.7	32.5
11-19-2006-8	2000 or earlier	Y	M	Y	37.5	28.3	10.8	23.3
11-19-2006-9	2000 or earlier	Y	F	Y	58.3	13.3	5.8	22.5
11-19-2006-10	2000 or earlier	Y	F	Y	42.5	18.3	10	29.2
11-19-2006-11	2000 or earlier	Y	M	Y	40.8	17.5	14.2	27.5
11-19-2006-12	2000 or earlier	Y	F	Y	54.2	38.3	3.3	4.2
11-19-2006-13	2003	Y	M	Y	53.3	15.8	17.5	13.3
12-17-2006-1	2000 or earlier	Y	F	Y	54.2	15	15	15.8
12-17-2006-2	2000 or earlier	Y	F	Y	50	31.7	8.3	6

12-17-2006-3	2000 or earlier	Y	F	Y	40.8	27.5	12.5	19.2
12-17-2006-4	2001	Y	F	N	53.3	20.8	10.8	15
12-17-2006-5	2000 or earlier	Y	M	Y	80	10	5	5
12-17-2006-6	2001	Y	F	Y	43	26.5	4.2	26.3
12-17-2006-7	2000 or earlier	Y	F	N	49.2	28.3	5.8	16.7
12-17-2006-8	2000 or earlier	Y	F	Y	80	6.7	6.7	6.7
12-17-2006-9	2000 or earlier	Y	F	Y	62.5	23.3	5	9.2
12-17-2006-10	2000 or earlier	Y	F	Y	38.3	20.8	10.8	30
12-17-2006-11	2000 or earlier	Y	F	N	43.3	29.2	5.8	21.7
12-17-2006-12	2000 or earlier	Y	M	Y	67.5	18.3	0	14.2
12-17-2006-13	2000 or earlier	Y	M	Y	52.5	25.8	7.5	14.2
12-17-2006-14	2001	Y	M	Y	41.7	28.3	13.3	16.7
12-17-2006-15	2000 or earlier	Y	F	Y	51.7	10.8	15	22.5
12-17-2006-17	2000 or earlier	Y	F	Y	25	25	25	25
12-17-2006-18	2000 or earlier	Y	M	Y	70	15	1.7	13.3
12-17-2006-19	2000 or earlier	Y	M	Y	64.2	17.5	8.3	10
12-17-2006-20	2000 or earlier	Y	M	Y	55	16.7	10.8	17.5
12-17-2006-21	2000 or earlier	Y	F	Y	52.5	35	3.3	9.2
12-17-2006-22	2003	Y	F	N	30.8	12.5	23.3	33.3
12-17-2006-23	2000 or earlier	Y	M	Y	66.7	25	4	3.3
12-17-2006-24	2000 or earlier	Y	M	Y	36.7	23.3	19.2	20.8
12-17-2006-25	2000 or earlier	Y	F	Y	40	16.7	13.3	30
12-17-2006-26	2005	Y	F	Y	60	14.2	10	15.8
12-17-2006-27	2001	Y	F	Y	68.3	14.2	6.7	10.8
12-17-2006-28	2000 or earlier	Y	F	N	54.2	12.5	8.3	25
12-17-2006-29	2000 or earlier	Y	F	N	50	25	25	0
12-17-2006-30	2006	Y	M	N	50	25	10.8	14.2
12-17-2006-31	2000 or earlier	Y	M	Y	26.7	23.3	23.3	26.7
12-17-2006-32	2000 or earlier	Y	F	Y	72.5	10.8	3.3	11.7
				Mean Score	51.6977	19.875	10.213	17.9727

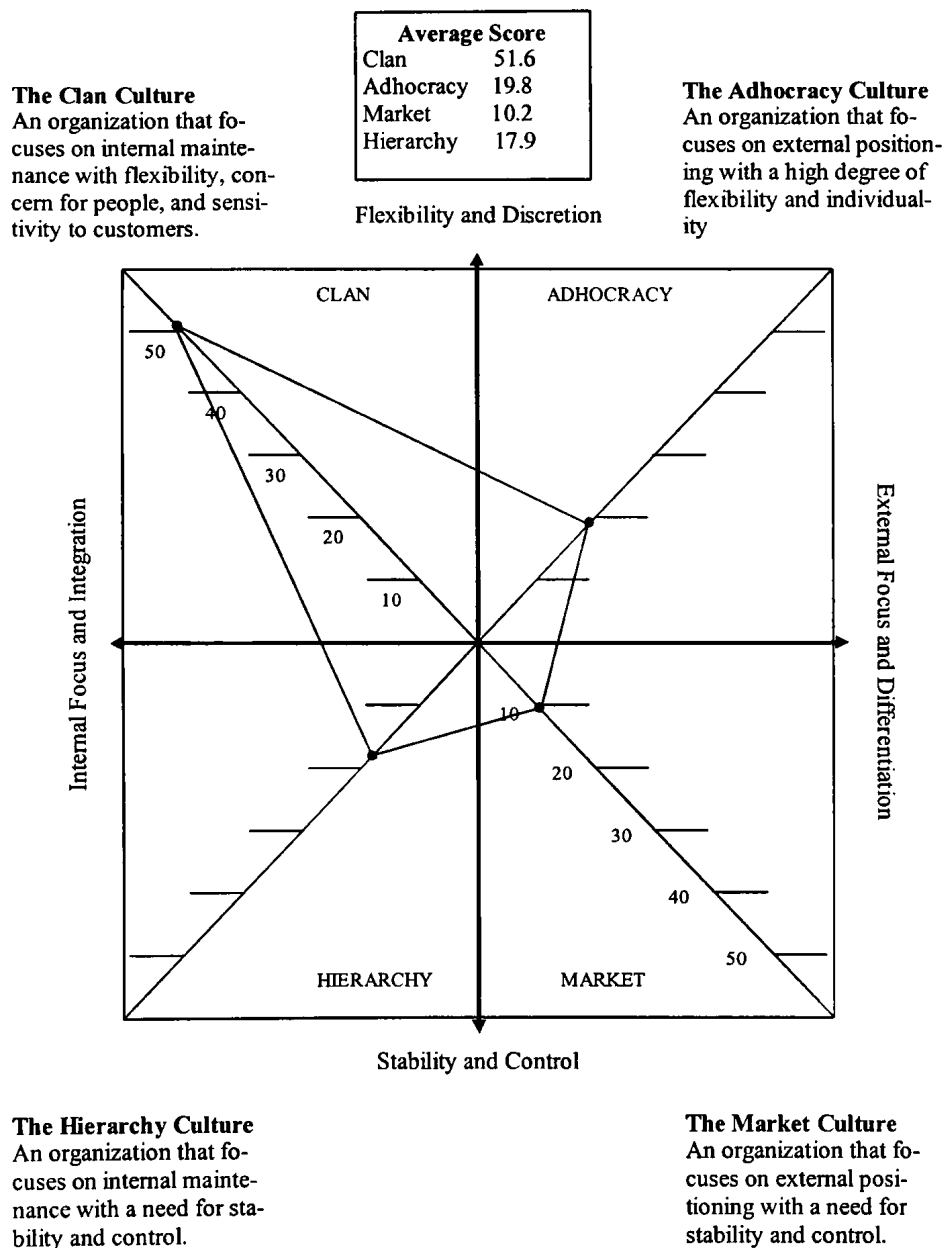


Figure 4.2. First United Methodist Church culture profile plot.

When analyzing the data and cultural profile plots by intervening variable, a surprising result was how similar the profiles appeared. The plot shows a great degree of congruence in how the respondents scored the inventories. For example, when evaluating

the data and cultural profile plots based on which date the respondents took the inventory, no appreciable differences appear in the plot profile. At a glance they appear virtually identical. The largest deviation in score between the 11 November Leadership Training Day group and the 17 December Congregation at Large group is six points. A difference of six points on a one hundred-point scale is not an appreciable difference between the two groups (see Appendix G and H).

Similar results were found when analyzing the data and cultural plot profiles based on whether or not the respondent held a formal leadership position within the church. Again, the plots appear virtually identical. The largest deviation between the leadership and non-leadership group is five points. A difference of five points on a one hundred-point scale is not an appreciable difference between the two groups (see Appendix J and K).

Comparable results were found when analyzing the data and cultural plot profiles based on gender. Once more the plots appear virtually identical. The largest deviation between the male and female groups is four points. A difference of four points on a one hundred-point scale is not an appreciable difference between the two groups (see Appendix M and N).

When analyzing the data based on which year the respondents began at the church, a deviation to the pattern did occur. A fourteen point difference appeared between respondents beginning at the church in 2003 and those beginning at the church in 2006. While a variation of fourteen points on a scale of one hundred for this variable is greater than for the other variables, it is not a significant finding because only four respondents began attending the church in 2003 and only one respondent began attending

the church in 2006. This small sample does not yield any appreciable results (see Appendix P-T).

Summary of Major Findings

The following list summarizes the major findings of this study.

- Upon arriving in June 2001, I observed that key indicators of organizational structure within the church had been declining. In particular, worship attendance, church membership, and formal leadership attendance were at a ten-year low. These declines were indicators of the current structural patterns of the church. This decline in numbers may reflect a culture within the congregation that is wounded, hurting, and not ready for growth.
- I observed a congregation that desired to make some structural changes and grow in terms of numbers and effectiveness. In this regard the congregation desired the pastor to function as a visionary or symbolic leader. The congregational leadership seemed to desire a shift from focusing on rules and procedures to focusing on protocol to passion, vision, and a sense of getting beyond the status quo. As such, the congregation demonstrated a shift from a hierarchical organizational culture to a clan culture, also moving towards a culture of adhocracy.
- I observed that the congregation was deeply hurt from past experiences of failure and loss, but that they very much wanted to be considered a family to function as a home atmosphere. In this regard the congregation desired the pastor to function as a parent figure or healer. As pastor, I also served as the major change agent, and many of the structural changes to the organization helped to bring about that sense of family and home. Specifically, the creation of new small groups, affinity group, and mission and

outreach groups served as structures that helped to facilitate a new sense of community and togetherness.

- Several organizational structural changes were made to the congregation. Of particular consequence was: adding a building committee structure, adding a new worship service, and changing the way that the administrative leadership body of the church functioned by going to quarterly committee meetings. An immediate result of introducing organizational structure change into London First United Methodist Church, was significant corresponding growth occurred in church membership, worship attendance, budget, and leadership committee attendance. The correlation between organizational structure change and church growth seems very strong.

- Another result of introducing organizational structure change into London First United Methodist Church was that the congregation was transformed from being a dysfunctional family and broken home where relationships were strained, to becoming a large, extended family where relationships and focus on people are a priority. Based on the overall inventory data and the cultural plot profile, some general observations may be made. Currently, the people of London First United Methodist Church see themselves as a large, extended family. “We-ness” is important to us. Relationships, teamwork, and consensus are highly valued. Loyalty, tradition, cohesion and morale are also very important. The people of London First United Methodist Church are greatly concerned with being a family. These characteristics are all consistent with the clan culture described by Cameron and Quinn. These changes in congregational characteristics are a result of structural changes within the congregation.

CHAPTER 5

FINDINGS

By mid-summer 2001, London First United Methodist was a congregation that had experienced almost a decade of decline. Measurable indicators of organizational structure such as worship attendance, church membership, and formal leadership attendance were at a ten-year low. While the congregation was making plans to proceed with a new building addition project, memories of past building project failures haunted the congregation. Furthermore, the hurt feelings and membership loss that resulted from previously failed attempts were fresh on the minds of the congregational leadership. The congregation as a whole was characterized by a lack of confidence and low self-esteem. The people greatly desired that the church function as a family or home where people know each other and are welcomed. However, various groups within the congregation did not know each other and only intermittently interacted with each other. If anything, London First United Methodist Church resembled a dysfunctional family or a broken home. This congregation was in need of a new birth.

Desiring growth and renewal, the congregational leadership was ready for change and healing. They were eager for leadership, healing, and forging of some new directions. They were receptive to several internal changes to the indicators of organizational structure that were intended to effect change by reviving and decentralizing the current leadership structures, intentionally creating new structures, and creating new groups by permission giving and empowering the congregational leadership.

Introducing these changes of structural indicators into London First United Methodist Church, I hoped to build the sense of community and self-esteem by gathering

people together in achieving a shared vision of what a healthy church can be. The intent of structural changes to the administrative council was to allow greater flexibility and involve more people in leadership. All of the internal changes sought to facilitate decision making by consensus, whenever possible, and to shift focus from within the four walls of the church to the larger community environment surrounding the church.

These intentional structural changes introduced within the church can all be understood through the lens of regeneration. Regeneration embodies the concept of renewal, rebirth, and change from the inside out. From a Wesleyan perspective, regeneration means both renewal and systematic change over time. Regeneration implies a spiritual renewal that God works on believers—including congregations. This renewal begins on the inside of individual believers and congregations as a rebirth of the spirit, but it has outward effects that can be observed. Regeneration also implies that once this spiritual rebirth has taken place, a long-term change process is initiated within the congregation. The fruit of regeneration include senses of restoration, healing from past hurts, experiencing the peace of God and finding a deep abiding love of God and people.

After several years of observation and intervention, I utilized Organizational Culture Assessment Inventory in late 2006 as a measure to gain a snapshot of the organizational cultural profile of London First United Methodist. The OCAI yielded a snapshot of a congregation that was distinctively in the clan culture quadrant. This culture type emphasizes internal maintenance with flexibility and concern for people and sensitivity to customers. Based on the inventory scores and resulting plot, clan is the dominant culture of First UMC. By contrast, market culture is the least dominant culture. The hierarchy and adhocracy cultures are fairly evenly represented, with adhocracy

maintaining a slight advantage. According to Cameron and Quinn, clan cultures are characterized by “high cohesion, collegiality in decision making, and a special sense of institutional identity and mission” (156-57). These qualities and characteristics could easily describe a healthy and well-functioning church. These qualities are exactly what I had hoped to achieve when making internal structural changes within the organizational life and operation of London First United Methodist Church.

My observation is that God brought about organizational regeneration within the church. The internal changes to structural indicators acted as channels of grace that God used to transform the church from the inside out. The strong focus on people and relationships is external evidence, or fruit, of the renewal that took place in transforming a church that resembled a broken family into a church that resembled an extended family with great concern for people.

The renewal that took place within London First United Methodist Church is not unlike the renewal Wesley hoped would take place within the Church of England as a result of the Methodist movement. Wesley sought change and renewal within his church culture by adding structures such as classes, bands, and societies that would facilitate community and discipleship growth. In the early days of the Methodist movement, Wesley was very flexible in how he set up these small group structures. Similarly, the internal changes to structural indicators introduced into London First United Methodist Church affected change and renewal within the church. While some of the structural changes were very specific and calculated, many more were introduced with great flexibility as a need arose or as a leader had a vision for a new ministry or renewal of an existing ministry.

The various internal changes to structural indicators themselves were introduced only after much observation, interaction, and prayer. Generally, I observed that many of the changes introduced were intended to change or create structure to fit the current situation by meeting a current need. Bolman and Deal's suggest that problems arise whenever the structure does not match a given situation. Some form of structural reorganization or transformation must occur to remedy the mismatch (15). For example, 2001 leadership structures of the church were adequate to meet the situation of the church at the time, but new structures and renewed structures would be needed to lead a successful building project, to get people connected in small groups, and to create community renewal by adding a new worship service.

The structure changes introduced to London First United Methodist Church also supports Schaller's observation that contextually appropriate new structures may facilitate numerical growth within the church, whereas hanging onto the old structures and expecting new growth is futile (Leading Congregational Change 122). The strategic move towards a more decentralized administrative council structure corresponds to Oakley and Krug's observation that the flexible and adaptable organizational structures are better suited to respond to change within the surrounding environment (42). The organizational structure of London First United Methodist Church remained relatively static during the decade 1990-1999 which was a time of great change in London and Laurel County. Then, beginning in 2001 forward, the church experienced several structural changes. This pattern is consistent with Bolman and Deal's observation that when an organization remains static its structures tend to get out of touch with its

environment. The resulting gap eventually gets so big that a major organizational structure overhaul is inevitable (95).

The creation of the building committee in late summer 2001 served not only to be a new administrative structure, it also functioned as the formal agency of change within the congregation. Many changes, physical structure (brick and mortar) and organizational structure (new groups, policies, visions), would occur as a result of the building project.

The building committee followed Kotter's eight-step process of change:

1. Establish a sense of urgency
2. Create a guiding coalition
3. Develop a vision and strategy
4. Communicate the vision of change
5. Empower broad-based action
6. Generate short-term wins
7. Consolidate gains and produce more change
8. Anchor the new approaches in the culture (21).

Kotter's change process of served as a major vehicle for transformation and the success it generated created momentum for other changes and additions to the congregation.

As pastor, I served as both participant observer and primary change agent. As participant observer, I functioned as a researcher who was helping the congregation to gain something they desired: numerical growth and a sense of family and home. The participant observer approach corresponds to Schein's conviction that valid data on the culture of an organization will only be collected when the researcher is perceived as a consultant who is seeking to help the organization and has the best interest of the

organization in mind (208). At the same time, I functioned as a change agent who had to balance between the two extremes identified by Rogers. The change agent constantly finds himself or herself in the midst of constant tension between the vision of the desired change outcome and the current state of the organizational structure. At the same time, the change agent also faces the danger of overloading the people and current organizational structures with too much information (63).

Trajectory of London First United Methodist Church

The Organizational Culture Assessment Inventory yields some additional insights about the direction and meaning of culture change within the church. When respondents participated by taking the OCAI, they were asked to respond to the same questions twice: the first time answering the questions based on how they see the church currently, the second time answering the questions based on how they want to see the church in five years. While the “preferred” responses were outside the scope of this study, they do offer some hints as to the trajectory of change taking place in London First United Methodist Church. Appendix E contains the culture profile plots for “NOW” in black and “PREFERRED” in gray. Overall, all the culture plots illustrate the same inverted kite shape, with the vast majority of the kite located in the clan culture quadrant. However, most of the “PREFERRED” plots demonstrate a slight increase in the clan culture quadrant.

One possible interpretation of this result is that we are happy where we are, firmly in the clan quadrant, but we still have a little further to go to meet our goal of a church characterized by terms such as family or home. Or in other words, the trajectory of the church is to continue to move “up” and “left” on the chart into the future. My suspicion is

that if the congregation had responded to the OCAI in the summer of 2001, the inverted kite would be much further down towards the bottom of the chart, largely in the hierarchy quadrant. Location in the hierarchy quadrant would be consistent with observations from the field notebook that the church's formal leadership structures (hierarchy) were working somewhat adequately at a time when the church both lacked and desired a sense of family and home (clan). At the same time, the church wanted to remain "underground" (market) until internal problems were addressed and the church was looking for a symbolic pastoral leader (adhocracy) who would bring change and renewal to the congregation. My informed guess is that the inverted kite has moved upward on the chart significantly between 2001 and 2006.

Due to the strong congruence between "NOW" and "PREFERRED" clan culture plot, the congregation has a sense that we have reached our goal of becoming a connected and cohesive group, centered on an identity and mission. Having reached this high aspect of clan culture, however, the possibility arises that the congregation may be too comfortable and has become complacent at having finally reached this goal.

Culture Change Implications

Overall, changes in organizational culture suggested by both "NOW" and "PREFERRED" responses include slight increases in clan and adhocracy cultures, and slight decreases in hierarchy and market cultures. Cameron and Quinn suggest some possible implications for an organization undergoing these changes (107-08). Their observations are listed in Table 5.1

Table 5.1. Possible Implications for Organizational Culture Change at London First United Methodist Church

Clan Culture Increase		Adhocracy Culture Increase	
Means:		Means:	
▶	More empowerment	▶	Openness to more suggestions
▶	More participation and involvement	▶	More process innovativeness
▶	More cross-functional teamwork	▶	More thoughtful risk taking
▶	More horizontal communication	▶	Tolerance of first-time mistakes
▶	More caring climate	▶	More listening to others
▶	More recognition for people		
Does Not Mean:		Does Not Mean:	
▶	Lack of standards and rigor	▶	Everyone for himself or herself
▶	Absence of tough decision	▶	Covering up errors
▶	Slacking off	▶	Thoughtless risk taking
▶	Tolerance of mediocrity	▶	Taking our eye off the ball
		▶	Spending money on the latest fad
		▶	No coordination or sharing
Hierarchy Culture Decrease		Market Culture Decrease	
Means:		Means:	
▶	Fewer sign-offs for decisions	▶	Ongoing commitment to excellence
▶	More decentralized decisions	▶	A world-class organization
▶	Fewer roadblocks and red tape	▶	Goal accomplishment
▶	Less micromanagement	▶	Energized participants
▶	Trying out more crazy ideas	▶	Less myopic thinking about goals
▶	Eliminating paperwork	▶	Less punishing environment
Does Not Mean:		Does Not Mean:	
▶	Lack of measurement	▶	Less pressure for performance
▶	Not holding people accountable	▶	Ceasing to listen to people
▶	Not following the rules	▶	Less satisfied participants
▶	Not monitoring performance	▶	Missing deadlines
▶	A non-orientation towards change	▶	Lower quality standards
		▶	Less competitiveness

My personal hope is that in making structural changes to London First United Methodist Church we are becoming less hierarchical and more loving, caring, and knowing people. I also had hoped to see an emphasis on more flexibility. Additionally, I had hoped that we would see signs of moving from bottom to top on the chart.

I was pleasantly surprised to see a slight growth towards the adhocracy quadrant where there is an emphasis on flexible, functional structure. I was shocked that the market culture quadrant is so low; however, I suspect that the wording on the inventory questionnaire may have led to lower scores here. For example, I find it to be likely that many of the market questions were offensive to the respondents, in that they may have sounded very capitalistic and businesslike. I suspect that most respondents found that language unappealing. Certainly, the church is not a business, but some of the market-related questions made the church sound that way; and possibly resulted in lower scores for the market culture quadrant. The strong language in the market culture questions may have had an impact on the clan culture quadrant scores. The clan and market cultures are set as competing values: As the market score gets lower, the clan score gets higher.

Value of This Study

The findings of this research project have possible implications on the existing body of knowledge in terms of establishing an approach to identify elements of organizational structure that need change and then being able to predict and measure how structural changes affect the growth of certain characteristics of an organization. This approach is both practical and long-term. What may add value to the existing corpus of knowledge is how the organizational culture of a local church measurably changes as a result of structural changes introduced within the organization.

The findings of this research project have possible contributions to research methodology in terms of establishing an approach to organizational structural change that integrates both qualitative observations (field notebook) and a quantitative response scale (OCAI). Further, this research project may offer insight into how to synthesize two

possibly antithetical approaches to studying and affecting change within an organization: clinical participant observer approach combined with typology/inventory approach.

To the best of my knowledge no other published studies apply both the clinical participant observer approach and typology/inventory approach to a local church. Further, in all of my research, I have not come across any other study where the OCAI was applied to a local church.

This study is limited in that the OCAI was only given after several changes had been made to indicators of organizational structure. If I were beginning the project anew, I would administer the OCAI at the beginning of the study to determine some kind of baseline of organizational culture. Then I would administer the OCAI a second time at the end of the study after the treatments had been introduced.

This study is limited in that several other variables may have come into play over the course of this six year study (maturation of the congregation, departure of long time leaders, introduction of new leadership during the course of the study). The inability to control these kinds of variables over the course of the study serve as a limiting factor.

This study is limited to individual organizations, such as a local church. The results of this study should not be generalized to larger populations such as districts or annual conferences. Every organization is different, and the organizational culture change to London First United Methodist Church that resulted from specific structural changes within the church is unique. Making the same structural changes to another local church would not likely yield the same results.

APPENDIX A

Organizational Life Cycle

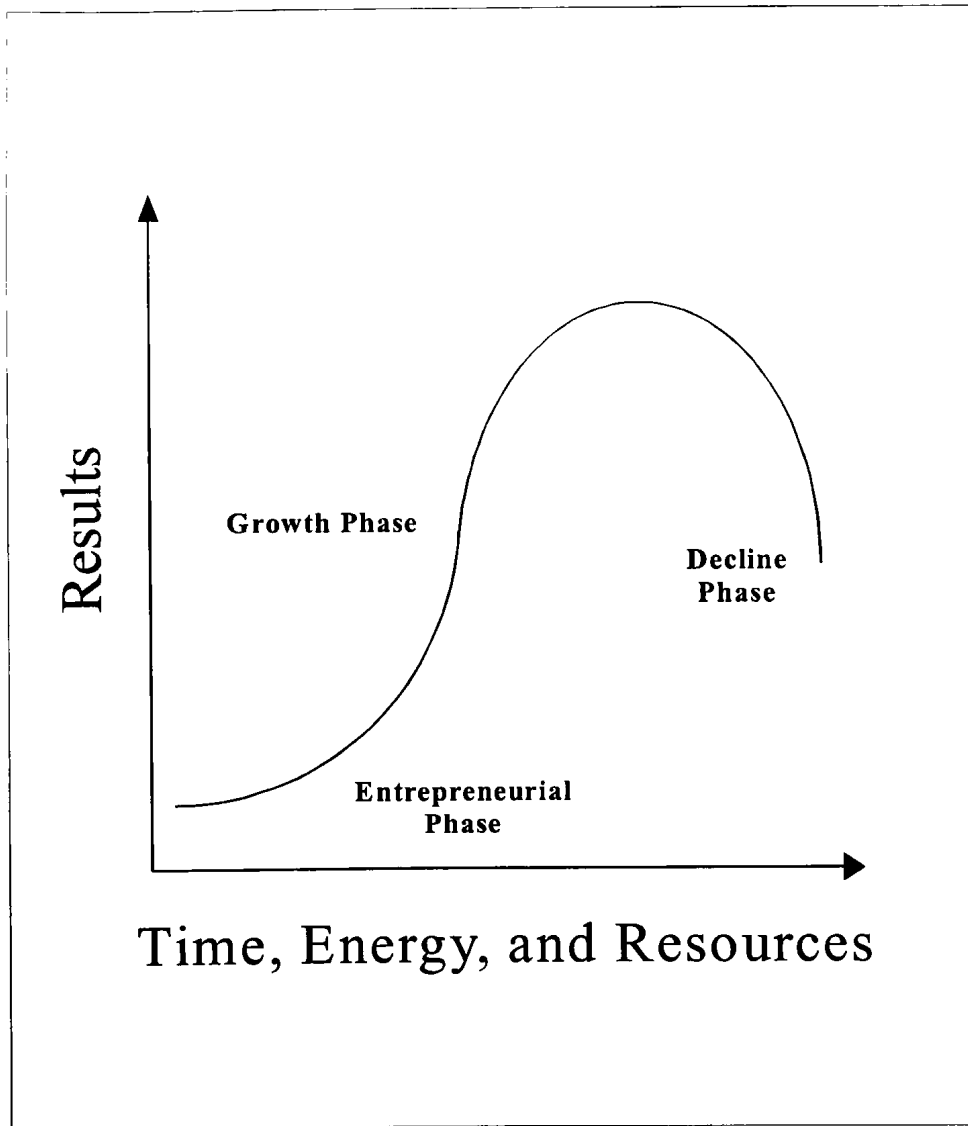
1. **Entrepreneurial.** This stage represents a time of nurturing, formation, and innovation. In this phase the organization is struggling to define and develop itself. The organization is highly vulnerable and will do most anything to survive and carve out a niche in the world. Characterizations include,
 - a. Doing whatever is necessary to survive
 - b. Being adaptable and flexible
 - c. Being willing to take risks
 - d. Having high energy and motivation
 - e. Having high levels of both internal and external communication
2. **Growth.** This phase begins with definable growth and expansion. The organization begins to systematize methods for effective replication. The organism implements various structures (systems, policies, processes, procedures) to maintain its effectiveness and success. Characterizations include
 - a. Realized success
 - b. A focus on effectiveness and efficiency
 - c. Development and implementation of systems, rules, and procedures
 - d. A shift from entrepreneurial direction to management control
 - e. Momentum and excitement about growth
 - f. Awareness late in the Growth Phase of
 - i. Breakdown of communication
 - ii. Habit orientation
 - iii. Rejection of innovation
 - iv. Bureaucratic style
 - v. Low risk tolerance
 - vi. Low energy level
3. **Decline or renewal.** The growth cycle has reached a peak and now the growth curve levels off and heads towards decline. The once flexible and vibrant organization has become overly attached to the older structures, systems, policies, and procedures that accounted for its life and success up until this point, yet, if the organization continues to operate as it has been up to this point, it will likely decline and die.

Refer to “Cycle of Continuous Organizational Change”

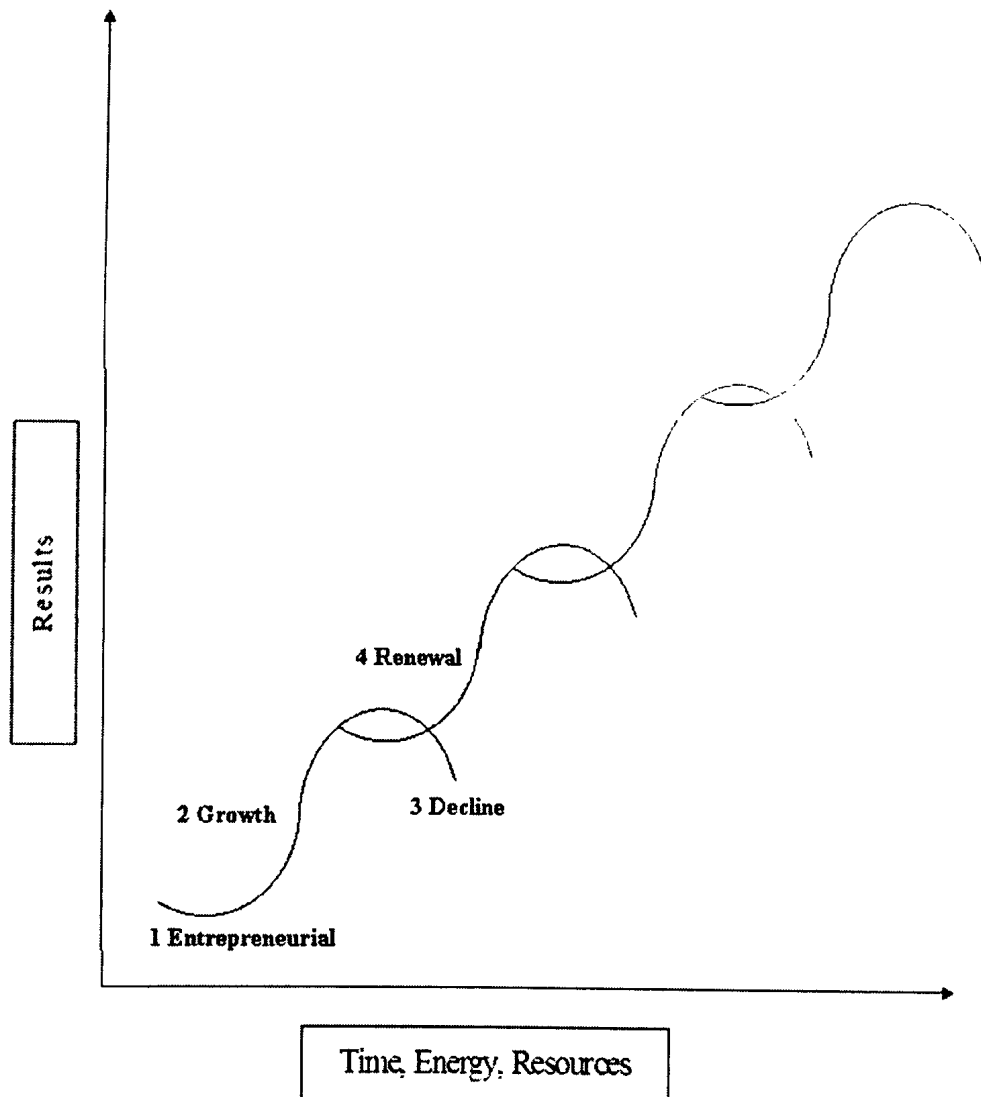
4. The organization may choose to risk changing the structures, systems, policies, and procedures in the hope of entering a new growth cycle. Characterizations include
 - a. Renewal, revitalization (regeneration/new birth)
 - b. Openness to outside influences
 - c. Willingness to take risks
 - d. Openness to change

- e. Openness and flexibility; fanning the flame of entrepreneurial spirit (Oakley and Krug 26-39; Rogers 315).

Organizational Life Cycle Illustrated



Cycle of Continuous Organizational Change



APPENDIX B

Comparative Process of Change Matrix

Bolman & Deal (Kotter)	Kotter	Herrington, Bonem and Furr	Schaller	Quinn	Southerland	Overall Summary
		Make personal preparation				
	Establish sense of urgency	Creating urgency	Discontent with the status quo	Desire INITIAITON	Preparing for vision	Establish need (urgency)
Develop agenda	Create guiding coalition	Establishing the vision community	Create an initiating group which will design a course of action	Vision INITIATION	Defining the vision	Involving people
Vision & strategy	Develop vision & strategy	Discerning the vision and determining the vision path		Experimentation UNCERTAINTY	Planting the vision	Planning visioning
Build a base of support for agenda	Communicate the vision of change	Communicating the vision	Build a support group for proposed change	Insight UNCERTAINTY	Sharing the vision	Communicatin g advertising
Managing relations with supporters and resisters	Empower broad-based action	Empowering change leaders	Approval and implementation	Confirmation TRANSFORMA TION	Implementin g the vision	
	Generate short-term wins	Implementing the vision		Synergy TRANSFORMA-TION	Dealing with opposition	Implementing
	Consolidate gains and produce more change			Mastery ROUTINIZATI-ON*	Making course corrections	Conflict management
	Anchor the new approaches in the culture	Reinforcing momentum through alignment	Determine which changes are institutionalized as permanent	Routinization	Evaluating the results	Integration in culture

APPENDIX C

The OCAI Survey

Instructions for completing the Organizational Culture Assessment Inventory

Please fill out the following Information before beginning the Inventory:

Today's Date: _____;	Are you 18 or over Y____ / N____
What Year did you begin at First UMC? -2000 or earlier _____ N____ -2001 _____ -2002 _____ -2003 _____ -2004 _____ -2005 _____ -2006 _____	Gender: Male _____ / Female _____ Since beginning First UMC, have you been in a leadership role within the church? Y_ / If you have been a leader within the church, please list the positions you have served. _____ _____ _____ _____

The purpose of the OCAI is to assess six key dimensions of organizational culture. In completing the instrument, you will be providing a picture of how your organization operates and the values that characterize it. No right or wrong answers exist for these questions just as there is not right or wrong culture. Every organization will most likely produce a different set of responses. Therefore, be as accurate as you can in responding to the questions so that your resulting cultural diagnosis will be as precise as possible.

You are asked to rate your organization in the questions. To determine which organization to rate, you will want to consider the organization that is managed by your boss, the strategic business unit to which you belong, or the organizational unit in which you are a member that has clearly identifiable boundaries. Because the instrument is most helpful for determining ways to change the culture, you'll want to focus on the cultural unit that is the target for change. Therefore, as you answer the questions, keep in mind the organization that can be affected by the change strategy you develop.

The OCAI consists of six questions. Each question has four alternatives. Divide 100 points among these four alternatives depending on the extent to which each alternative is similar to your own organization. Give a higher number of points to the alternative that is most similar to your organization. For example, in question one, if you think alternative A is very similar to your organization, alternative B and C are somewhat similar, and alternative D is hardly similar at all, you might give 55 points to A, 20 points to B and C, and five points to D. Just be sure your total equals 100 points for each question.

Note, that the first pass through the six questions is labeled “Now.” This refers to the culture, as it exists today. After you complete the “Now,” you will find the questions repeated under a heading of “Preferred.” Your answers to these questions should be based on how you would like the organization to look five years from now.

The Organizational Culture Assessment Instrument – Current

1. Dominant Characteristics		Now	-----
A	The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.		-----
B	The organization is a very dynamic entrepreneurial place. People are willing to stick their necks out and take risks.		-----
C	The organization is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.		-----
D	The organization is a very controlled and structured place. Formal procedures generally govern what people do.		-----
	Total		-----
2. Organizational Leadership		Now	-----
A	The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.		-----
B	The leadership in the organization is generally considered to exemplify entrepreneurship, innovating, or risk taking.		-----
C	The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.		-----
D	The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.		-----
	Total		-----
3. Management of Employees		Now	-----
A	The management style in the organization is characterized by teamwork, consensus, and participation.		-----

B	The management style in the organization is characterized by individual risk-taking, innovation, freedom, and uniqueness.		-----
C	The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.		-----
D	The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationships.		-----
	Total		-----

4. Organization Glue		Now	-----
A	The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.		-----
B	The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.		-----
C	The glue that holds the organization together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes.		-----
D	The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important.		-----
	Total		-----
5. Strategic Emphases		Now	-----
A	The organization emphasizes human development. High trust, openness, and participation persist.		-----
B	The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.		-----
C	The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.		-----
D	The organization emphasizes permanence and stability. Efficiency, control and smooth operations are important.		-----
	Total		-----

6. Criteria of Success		Now	-----
A	The organization defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.		-----
B	The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator.		-----
C	The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.		-----
D	The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.		-----
	Total		-----

The Organizational Culture Assessment Instrument-Preferred

1. Dominant Characteristics		-----	Preferred
A	The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.	-----	
B	The organization is a very dynamic entrepreneurial place. People are willing to stick their necks out and take risks.	-----	
C	The organization is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.	-----	
D	The organization is a very controlled and structured place. Formal procedures generally govern what people do.	-----	
	Total	-----	
2. Organizational Leadership		-----	Preferred
A	The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.	-----	
B	The leadership in the organization is generally considered to exemplify entrepreneurship, innovating, or risk taking.	-----	
C	The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.	-----	

D	The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.	-----	
	Total	-----	
3. Management of Employees		-----	Preferred
A	The management style in the organization is characterized by teamwork, consensus, and participation.	-----	
B	The management style in the organization is characterized by individual risk-taking, innovation, freedom, and uniqueness.	-----	
C	The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.	-----	
D	The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationships.	-----	
	Total	-----	

4. Organization Glue		-	Preferred
A	The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.	-	
B	The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.	-	
C	The glue that holds the organization together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes.	-	
D	The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important.	-	
	Total	-	
5. Strategic Emphases		-	Preferred
A	The organization emphasizes human development. High trust, openness, and participation persist.	-	

B	The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.	-	
C	The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.	-	
D	The organization emphasizes permanence and stability. Efficiency, control and smooth operations are important.	-	
	Total	-	
6. Criteria of Success		-	Preferred
A	The organization defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.	-	
B	The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator.	-	

C	The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.	-	
D	The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.	-	
	Total	-	

An Example of How Culture Ratings Might Appear

NOW	
A	55
B	20
C	20
D	5
Total	100

PREFERRED	
A	5
B	80
C	5
D	10
Total	100

Scoring:

Scoring the OCAI is very easy. It requires simple arithmetic calculations. The first step is to add together all A responses in the Now column and divide by six. That is, compute an average score for the A alternatives in the Now column. You may use the worksheet on the next page to arrive at these averages. Do this for all of the questions, A, B, C, and D. Once you have done this, transfer your answers to this page in the boxes provided below.

Fill in your answers here from the previous page

NOW	
A	
B	
C	
D	
Total	

PREFERRED	
A	
B	
C	
D	
Total	

A Worksheet for Scoring the OCAI

NOW Scores

	1A
	2A
	3A
	4A
	5A
	6A
	Sum (total of A responses)
	<i>Average (sum divided by 6)</i>

	1B
	2B
	3B
	4B
	5B
	6B
	Sum (total of B responses)
	<i>Average (sum divided by 6)</i>

	1C
	2C
	3C
	4C
	5C
	6C
	Sum (total of C responses)
	<i>Average (sum divided by 6)</i>

	1D
	2D
	3D
	4D
	5D
	6D
	Sum (total of D responses)
	<i>Average (sum divided by 6)</i>

PREFERRED Scores

	1A
	2A
	3A
	4A
	5A
	6A
	Sum (total of A responses)
	<i>Average (sum divided by 6)</i>

	1B
	2B
	3B
	4B
	5B
	6B
	Sum (total of B responses)
	<i>Average (sum divided by 6)</i>

	1C
	2C
	3C

	1D
	2D
	3D

	4C
	5C
	6C
	Sum (total of C responses)
	<i>Average (sum divided by 6)</i>

	4D
	5D
	6D
	Sum (total of D responses)
	<i>Average (sum divided by 6)</i>

APPENDIX D

Dissertation Field Notebook Organized by Culture / Frame

Clan Culture (Family/Human Resources Frame)

Level 1 Artifacts; Surface Level; Perceptible by the Senses

- For a congregation that has worship attendance of approximately 120 people (June 2001), I would assume that people would have a sense of knowing each other well. What I observed in early weeks and months was that there were several subgroups within the congregation that do their own thing and don't seem to interact with the overall congregation: A couple of groups of older adults; A tight group of families that are connected through Sunday School; and a several families that don't seem connected with each other at all; there are several youth and children in the church, but they don't seem connected via youth group or children's programs. For a small-to-medium sized church I would assume that everybody would just know and interact with everybody. But that does not seem to be the case.
- Business Card and Letterhead had printing: "A Place You Can Call Home." The themes of family and home came up many times in the first months.
- Crying conversations. In the first 2 weeks (end of June/beginning of July 2001) of being at London First United Methodist Church, I have had 4 "crying" conversations that really surprised me. Quick Summary:
 - Met with S.N. who was the Outreach Committee Chairperson. We started out talking about Outreach of the church (Mission Blitz Day and a trip to visit Henderson Settlement). After that portion of the conversation I asked about S.N.'s family and S.N. began sobbing. Sharing the story of divorce and distance separation from 2/3 children. Talk about S.N.'s family concluded our meeting. After it was over, I was left with a sense of, "Where did that come from?"
 - Met with B.W. who was head of The Bennett Center of London. B.W. took me on a tour of the campus and answered questions, and we "dreamed" a little about possibilities for the campus. As we were walking back to my truck, B.W. asked me to serve on the board of directors starting in 2002. (I agreed.) As I turned to get into my vehicle, B.W. said, "We have been waiting for you." And when I looked up to ask what that meant, B.W.'s face was streaming with tears. Again I was left with a sense of, "Where did that come from?"
 - Within two weeks of arriving in London, a couple, B.J. & S.J., invited Teri and me out for dinner at a local Chinese restaurant. After a great meal and great conversation, we went out for ice cream. On the way to get ice cream, S.J. began sharing about the estranged relationship with S.J.'s family that resulted from S.J.'s friendship with the former pastor. As S.J. shared the story, it emerged that the previous pastor did and said some things that hurt and alienated some members of the congregation. Apparently, S.J.'s family was among those injured; and S.J.'s family was blaming S.J. for holding onto the friendship with the previous pastor. Again, this conversation ended in tears. And again, I was left with a sense of, "Where did that come from?"

- The second Sunday in July, Teri and I were invited to a Sunday school picnic at Laurel Lake. We arrived at the marina to wait on the pontoon boat that was going to ferry us to the picnic location. While waiting for the boat I struck up a conversation with A.H., one of the Sunday school class members. I asked about A.H.'s family and was pleasantly surprised to know that they love the outdoors like I do. However, shortly into this conversation A.H. turned to tears when talking about how A.H.'s son was injured on a backpacking trip and was hospitalized for several days in critical condition with encephalitis. Again I was left with a sense of, "Where did that come from?"
- Perspective: The above four interactions all occurred within a short time of my arrival to the church. And it seems that there may be lots of people carrying around lots of hurts and wounded emotions. Were these things that they could not share with the previous pastor or others at the church? Maybe this observation should go under the Adhocracy heading, but it appears that there are several people at the church looking for mentor/parent figure/pastor with whom to share hurts. Perhaps, people are looking to the symbolic pastoral role to bring comfort. Perhaps, people are looking to the symbolic for leadership, inspiration, and interpret meaning. It appears that there are a lot of people who want to "vent" and release suppressed emotions, and with my arrival, they feel they can do so. OR maybe, there are just a lot of really hurting, sad people at the church.
- Several conversations about recent past series of hurts that hurt the congregation: past building project ground to a halt, former pastor saying that he did not like things here—being punished by the conference, former pastor divorced after 3 weeks; dating congregation members, driving off people and making people mad.
- Church seems to be characterized by lack of confidence and low self-esteem. If I could place a psychological label on London First United Methodist Church, I would say that there church suffers from low confidence and low self-esteem. These are more impressions I glean from watching people's reactions; not so much actual conversations. For example:
 - Depressed look given to me by E.K at Sunday school picnic when I asked about activities that I assumed would be taking place at the church, when in fact they were not taking place.
 - Depressed looks given at first Trustees meeting in July 2001 when going over a long list of aesthetic and physical plant issues that the church needed to address.
 - I left with the impression of "We just can't do anything right".

Level 2 Claimed Beliefs and Values; What we say about ourselves

- Moving Day—End of June 2001. Had conversations with several people as they dropped by the house to welcome Teri and me. Two conversations stand out.
 - The first conversation was with B.B. who delivered soup and sandwiches on moving day. She stated that she and her husband were personally there for the last pastor when he had some troubles/life crises. And they hung with him and nurtured him through it all and they would do the same/be there for me, too. B.B. stated that they welcomed the former pastor in as their family and wanted to do the same for Teri and me. This was the first conversation, of

many, that stated the congregation is like a family and a place that people feel at home.

- The second conversation was with J.H. who came to introduce himself as a man who has held, and will hold again, many hats within the church: Pianist, Finance Committee Chair, Trustee Chair, to name a few. He also stated that he had some pet projects around the church like maintaining the van, picking out light fixtures and furnishings, and overseeing the landscaping on the church property. J.H. went on to say that London was just a small town where lots of people are still backwards; London First United Methodist Church was just a small country church; everybody knows everybody; most locals are related so be careful what you say; and don't get too attached to the "transient" population because lots of people move into London for a while but their jobs will eventually take them away. The church has lots of these "transients" but I should not look to them much for leadership because they will soon be gone. I got the general sense that J.H. was a person who was very matter-of-fact about his leadership involvement OR desperately expected/wanted me to include him in leadership of the church for the future.
- Fall 2001 comments and observations of R.A & B.B: general sense of nepotism in the area (apparently used to be much worse)—if you moved in from outside you were not accepted and let into the community readily. Sense of frustration and resentment on "newcomers" part about unwillingness of "locals" to accept new folks.
- July 24, 2002 Conversation with H.R. In a casual conversation a member of the church, H.R., asked if I had figured out how things work around here. He then commented that the simplest way to understand how local Londoner's/Laurel Countians think and what they really want to know is: "What's your name and who is your daddy?" In other words, family networks are still extremely important to long time residents of the area.
- August 20, 2002, Took B.O. to Lexington for Dr Appt. During the commute we talked about several things including the region of London/Laurel County/ South-Eastern Kentucky. B.O. observed that that folks in Appalachia are "ignorant," but not "stupid". They have chosen to be the way that they are. They know what is happening in contemporary culture, but they don't want to get with the times. "They want the gadgets and conveniences but they will be dragged into the 20th Century kicking and screaming." Note that she said dragged into the 20th Century—not 21st. Interesting.
- March 11, 2003 conversation with B.W. regarding the history and growth of London/Laurel County. B.W. is a local businessman, older man, who has lived in London all his life. B.W. says that he knew and was connected to persons who made key decisions decades earlier that paved the way for the current growth in the region. Here are B.W.'s observations:
 - London has strong sense of family and help each other—if your barn burns down you need good relationships so that neighbors will come help you rebuild it; Strong sense of Interdependence! Corbin, by contrast, is more independent minded. Corbin grew as a railroad town and is a full mixture of people. For example, immigrants to US—Come to Ellis Island, need jobs, RR hiring, send you to Corbin to live/work. Broad mixtures of people come to Corbin historically—socially, culturally, ethnically, etc. Their differences

became barriers (Strange languages, foods, dress, practices, habits, etc.) and led people to become more independent. Less spirit of cooperation and community. Difference between towns (London and Corbin) & reasons for relative success (at least in earlier years) was the difference between interdependence (London) & independence (Corbin).

- London is a place where there is a strong sense of “Hospitality in the people’s DNA.” B.W. summarized the early history of the county: formed from 4 other counties. Prominent family(ies) would sell land for downtown city & provide land for Courthouse. Provided watering trough as symbol of openness and welcome hospitality. Remember the image of wagon trains and Wilderness Road, which is now Main Street. Later a group from London opened “rest-area” with a fully staffed women’s restroom. This was a revolutionary idea for the time. After WWII, people in general had a great sense of place and accomplishment. And locals began to wonder how area could develop/retain jobs and keep veterans and others in the area after the War. Need capital investment for jobs. Later experiment in the 1950’s, Jaycees & Chamber of Commerce: London won and became a test county, cleaned up and fixed up area to attract outside jobs. Lots of jobs came to the area. (This full story is written down somewhere—need to get it.)
- Reason for successful recruiting outside investment to come into London/Laurel Co Area
 - Agricultural work ethic—more productive;
 - People used to hard, honest work; do good job; get the job done; do it right mentality
 - No union history in this area
 - Attractive to outside investors/companies when considering this area for a plant, office, etc.
 - Union Operations
 - Kentucky Utilities
 - Railroad
 - Sara Lee Bakery (formerly Kearns bakery)—just recently (2001 or 2002)
- Overall, people want to have a good job here at home & not leave home (to go to OH or IN or wherever) to obtain it.
- B.W. comments that there is a strong sense of unselfish leadership that has made the area profitable and growing.

Level 3 Underlying Assumptions; Behavior based on any other principle is inconceivable

- B.B.’s conversation is symbolic of many other similar conversations that I had in the early weeks and months. But these were puzzling in a sense because, for all of talk about home and family, I was surprised to find that London First United Methodist Church seems like a very broken home and dysfunctional family. In other words, the talk doesn’t seem to match the walk. I get this sense from other conversations
- I was baffled by all the talk of small town and small country church because the church facilities are located in the middle of downtown London and the city/county

are experiencing staggering growth, bringing lots of new people into town and, hopefully, into the congregation.

- I suspect that when people talk about family, home, and small simple church, what they really mean is this is what they are looking for. Maybe they want to return to days past when they felt this is how things were. Or perhaps they are actually looking for these things in the future. If they say it enough, maybe it will be true!?
- At the end of 2001, in doing “End of Year” reports to submit to the Corbin District and Kentucky Annual Conference offices, I noticed that church membership information (membership rolls), like many places, are incorrect/inaccurate. There seem to be many more people on the roll than actually come regularly. I speculate that if it is Sacred Cow—taking someone off the membership roll would be worse here? Because people in this area seem so church-ed—part of accepted culture even if they do not go regularly?

Adhocracy Culture (Symbolic / Theater Frame)

Level 1 Artifacts; Surface Level; Perceptible by the Senses

- Similar to above Clan level one perspective: The above four interactions all occurred within a short time of my arrival to the church. And it seems that there may be lots of people carrying around lots of hurts and wounded emotions. Were these things that they could not share with the previous pastor or others at the church? It appears that there are several people at the church looking for mentor/father figure/pastor with whom to share hurts. Perhaps, people are looking to the symbolic pastoral role to bring comfort. Perhaps, people are looking to the symbolic for leadership, inspiration, and interpret meaning.
- January 20, 2002 email comment from C.M.’s about how London First United Methodist Church is notorious about staying in its comfort zone, but how she is excited to see my ideas being accepted and adopted.
- People at the church can tell stories of the failures of/within the church. And surprisingly (to me) most of them seem OK to talk about these things. Does this mean that they have dealt with the failures of the past and are ready to move on?

Level 2 Claimed Beliefs and Values; What we say about ourselves

- Role of Pastor—Pastor is “boss.” When I have asked about how certain things have been done in the past, I have heard explicitly, “Whatever I (Wade) want to do, I am the pastor;” Similarly, I have run into that attitude several times in various discussions.
- 1/24/02 Conversation with Maxie Dunnam about the region. He commented that there is great respect for position of pastor in this area. Pastors have an “all access get in free card” in many ways. Opens lots of doors. Potentially very useful tool. Be careful not to abuse things.
- (This observation could also go under Hierarchy Culture) April 2002—Again the theme of London First United Methodist Church as a low-self-esteem church—church hasn’t done anything new and different for a long time—no energy, no new life, no new ideas. Specific comment: J.N. and B.J. observe that both a new worship service (Youth Sunday/Confirmation Sunday) and the ongoing stewardship/building Fund Campaign are the “best, most positive thing our church has done in years.” The

new additions of special worship services and organizational structures were responded to well and welcomed by many.

Level 3 Underlying assumptions; Behavior based on any other principle is inconceivable

- Within first few months, I think I have identified certain people who symbolically represent different communities within the congregation. They would probably not say this about themselves. But in watching how they interact AND how people respond to them, I feel fairly certain that the following 3 persons represent some different slices of the congregation:
 - J.H.—a Londoner, middle-aged who represents the older generation of congregation, who love the church but are very cautious about change within the church
 - B.J.—a Londoner, middle-aged who represents a generation who grew up in church but has left and now come back. Represents people who want the church to change and grow and succeed, but possibly only to a limited degree. Wants to perpetuate some of the “old” aspects of the church that people remember from when they attended the church as children.
 - J.N.—not a Londoner, but whose family business has been in London for several years. Lived away for many years, and then moved back. Represents persons who come into the area and see things with “outside eyes”; is in touch with what new people to the church/community are looking for, as well as what the local history and traditions are.
- London First United Methodist Church wants to change and succeed but has failed to do so in the past. The church doesn’t seem to know how to change and succeed; this church needs the right leadership (pastoral and laity), needs long-term leadership presence, and needs some key systemic changes and healing (regeneration?) within the congregation.
- Observation about April 2002 Ad Council meeting. It was interesting to note the reactions of the leaders at Ad Council meeting when it was announced that church was “in the black” in terms of regular budget; the church was current in terms of apportionments and bills. The church was even ahead of schedule in terms of the stewardship pledging process, specifically, giving for the building project is ahead of schedule as of Spring 2002.
 - The reaction of the Ad Council leadership was a combination of surprise (shock), joy, amazement, celebration. This may be a turning point in where the leadership of the church thinking, “Maybe we can do this thing after all.” If so, this is a result of some key (new) decisions that we made, casting and following a vision, and then the leadership buying into that vision, leading the way, and asking the rest of the congregation to follow.

Market Culture (Jungle/Political Frame)

Level 1 Artifacts; Surface Level; Perceptible by the Senses

- The following are observations about the changing “Market” of London/Laurel County. These observations could maybe go under another category, but this category

emphasizes external market, politics, and environment, so the following observations are listed here:

- Change and Competition with the local culture.
 - Study in paradoxes; lots of both/and
 - Heterogeneous as opposed to homogenous
 - Lots of old LC values mixing in with new growth
 - Demographics of area 20 percent increase in the '90s. I think the church numbers decreased 2 percent during the same period
 - Bob Logan experiment/estimate reveals that between 30,000-45,000 people in Laurel county are unchurched. Therefore, lots of potential ministry.
 - This is the fastest growing county in KY that is not attached to a larger metropolitan area (Lexington, Louisville, Cincinnati, Bowling Green) Folks from E KY are moving to London for schools, interstate access, jobs. Folks from across the USA and world are here in prison services, industry factories (Wal-Mart, Aisan)
 - Blending of Old & New. Old Londoners & Laurel Countians and “new” folks who are not from around here. Even people who have lived here twenty years do not have same pedigree as Old Blood Laurel Countians.
 - First UMC make up is roughly 50/50 Old/New. This is represented in the leadership structures of the church.
 - Folks from here do not have an automatic bias against the new folks (new industries, factories, services, transportation firms, etc). But when folks from the “outside” insist that their ways are better or the only ways, then the local originals do slap on biases towards them.
 - Old Local Culture Value??? Is it “Laziness, apathy, beat the system, take whatever will come easy”???
 - “Love loan” discussion about people taking out loans before they get married/move in with each other. Often relationships not work out & loans not get paid back.
 - Overheard discussion on “money mingling” as a practice of some indigenous population. Not clear on what this is.
 - February 2002. Talking with scouting executive, Brian Patterson: London is changing. It has traditionally been a SE KY Town, but it is changing. On the bubble of Appalachian mind-set.. Appalachia is more a culture transported across the country than a geographic region (Cincinnati, London).
 - Political offices seem like an unusually big deal here. (CF Somerset Sheriff Shot). Tires slashed (Corbin). Houses shot into (Clay County) all regarding political offices. Lots of opinions. (recall trustee Meeting in Feb/March)
 - There is curious Planning Zoning in the area. City has P&Z laws; County does not. Cleanliness of certain places contrast with unkemptness of others. Value of not telling others/not being told what to do is higher than planning & zoning

Level 2 Claimed Beliefs and Values; What we say about ourselves

- “Underground.” Fall 2001: Strange conversation with J.N. Prior to a building committee meeting, I was talking with a key leader in the church, J.N., about the need

for this building addition, and how the building addition would likely lead to many smaller renovation projects in the older portion of the building. Within that context, I asked J.N. why it had taken so long for London First United Methodist Church to successfully begin this building addition, and why large portions of the existing building and grounds were in such disrepair. J.N.'s comment was both affirming and shocking. Basically, J.N. commented that there had been so much hurt, turmoil, conflict within the church in the past decade that many people wanted to go "underground." That is, if the building and grounds are not attractive and welcoming to newcomers, then they will not come and stay long. And some leaders of the church would rather not attract and welcome new visitors until all of the internal church issues were resolved/healed. In other words, "Why would you want to expose new people to the hurt and dysfunction present in the church in recent years?" When the internal problems get fixed/healed and the new structure is completed (and we feel good about ourselves), then we'll be ready to welcome new people.

- The Stewardship Building Fund Campaign slogan is, "Building the House to Build the Body." Perhaps this slogan zeroed in exactly on what the building project would accomplish: Unite the people around a project, which, when completed, would give a sense of accomplishment, success, and self-esteem.
- Fall 2001. M.A.W. comments about area: People move here for living conveniences (shopping, social activities, recreation, etc.) & schools and ease of travel/access, but they keep their jobs out of town and commute (Manchester prison corrections complex) drive to Hazard or Corbin to work, but live, school here. Implies lots of people traveling in and to/from this regional hub.
- Fall 2001. B.J. comments that even though it is unfortunate, people around here look for the biggest, newest, nicest facility when choosing a church.
- 1/22/02 Conversation with First Christian Church Pastor Jim Wheeler about this area in general, are you happy here—is he happy here? Jim pointed out that area's growth rate may have slowed a bit in recent years. Also that there is more political conflict between city & county in recent years.
- B.J.'s comments about indigenous population purchasing things, signing up for services (e.g. Satellite TV); things that they cannot afford, using the product or service for short time, and when service cut-off or product repossessed, then start all over again trying to find easy way of getting what they want for another finite period of time.
- In a Meeting with architect/site planner for Bennett Center Board, B.W. commented that philanthropy is not part of the way of life around this area. Specifically, it is notoriously hard to raise money in Laurel County. Many very well-off people around here, but they tend to tightly hold onto those financial resources and not give them to charities/philanthropies. Why not give?
- E.H. observed that, unlike what I have experienced that money follows vision; people here respond by giving to meeting an obvious need.
- March 2002 Rotary Club presentation about GED changes. From July to December 2001 more people graduated with GED from local Adult Education center than South Laurel graduated in class of 2001. Drop-out rate is very high in this area. The sense seems to be that High School education is not really necessary for the job(s) that these folks want. Therefore, high school diploma is not that important or that necessary.

- Many people consider London First United Methodist Church to be a large (city) church (even though seems small size and mentality to me) (H.H, B.L, L.F., M..I.) Several youth that come to church see us as a big church that has youth—maybe they are just from really small county churches?
- June 26, 2002 Conversation with M.H. “If you are going to live in Southeastern Kentucky, London is the place you want to be.” I commented on the growth of the area and observed that, even though many local folks still think of London as a small town, it has seen tremendous growth (building, and change) and that some of the local folks don’t care for all the growth (and change). M.H. responded that it all depends on whether or not you are looking for a job. (Possibly → retired, receiving income but not working not like the change; want to enjoy the all the things this area has to offer without change, interruption, outside influence? Also → those looking for a job would be open to all the changes and growth because change and growth translate into lots of jobs.

Level 3 Underlying Assumptions; Behavior based on any other principle is inconceivable

- Note Above level 1 observation. There is curious planning and zoning in the area. City has P&Z laws; County does not. Cleanliness of certain places contrast with unkemptness of others.; value of not telling others / not being told what to do is higher than planning & zoning
- Many folks go out of way to “help the church”: (e.g., T.E, W.M.), guy who fixed pipe to boiler???, J.K.. There seems to be a sense that doing good deeds for the church will help one stay OK with church/God. Is this activity motivated by guilt? Is this some kind of works/righteousness?
- Church still a sacred institution in this part of country. Even though many people do not attend regularly, church is still sacred for most people. Interesting to note that local schools have no problems excusing kids for “church functions.”. Baccalaureate let LLAMA help plan event. Even let Baccalaureate meet in church due to school facility issues.

Hierarchy Culture (Factory/Machine Frame)

Level 1 Artifacts; Surface Level; Perceptible by the Senses

- Note a handful of random conversations with people both inside and outside of the congregation about how people fit into the local social structure. Attitudes about “family” and “home” and “Appalachia” and “in the mountains” and “London has changed a lot; London hasn’t really changed that much.” There are the tried & true Laurel Countians, and then all the rest are “new” people who have moved in. One person, B.B, noted that “being from here in Laurel Co. is an especially important thing with the older folks, and maybe me, being a preacher, won’t have as hard a time “breaking in” to the London/Laurel County social structure. B.B. indicated that there is still a mind-set those who are “in” and those who are “out”.
- Trick question “So how do you like it here?” Sense that how I answered that question was going to make or break me as a new person in the community. “I like it a lot here” is the “correct” answer. People talk about the way things are done here and it is different from many places. Then inevitable question is posed: “So how do you like it

here?” The truth is that I really do like it here, but I sense that if I said anything negative, the conversation would be over and I would be kept at arms-distance.

- Seemingly low attendance for July 2001 Ad Council Meeting—and every other committee meeting for that matter. Incredible to me that the July 2001 Ad Council meeting was going to be critical because at this gathering we would officially authorize a new building committee and start the building process. I never would have guessed that only 15 people showed up for that meeting. As we started that night, I asked if there usually more in attendance, and to my surprise, the answer was “This is about all we ever have at Ad Council.” I was shocked. For something this big, starting the building project, why were there not more people in attendance? Did they not care? Did they completely trust those in leadership? Did they not think that it is actually going to happen (again)? At that meeting I clearly set out the organizational structure of the building committee: purpose, mission, accountability, and persons on it. Also, detailed a series of next-steps for both the new building committee and Ad Council.
- The formal leadership structures of London First United Methodist Church (administrative council, staff-pastor parish relations committee, finance committee, trustees committee, lay leadership committees; nurture, outreach, witness committees) exist but need lots of help. These committees exist on paper, but some do not function especially efficiently or effectively. The chairpersons of most committees seem to be the ones “holding things together,” and when their tenure as committee chair is up, they want “out” as quickly as possible.
 - Perhaps the people who serve, and have served in leadership are tired from trying and failing in the past Perhaps the people serve out of a sense of obligation, duty, or guilt. There was not much joy or excitement present in most of meetings I attended in 2001-2002.
- The church facilities as a whole are in general state of disrepair. Many physical plant improvements need to be made. The facilities are not unsafe, dangerous places to be. But they are unattractive and unappealing to most new people who come to the church for the first time. London First United Methodist Church operates a worship/educational building, parsonage, and two rental houses. All facilities desperately need aesthetic improvements such as paint, window repair/replacement, better lighting, roofing/guttering, plumbing, and landscaping. The general state of disrepair goes along nicely with above-mentioned comment of the church going “underground” until changes were made. First impression to me is that these were once beautiful and historic structures that have been “let go.” They could be improved/renovated, but the cost may be prohibitive for some of the needed repairs.
- In first months at church I encountered a double structure issue: keys to the building. organizational structure—who has authority to possess the keys. Physical structure—whoever has keys have total access to the building. And it seems that everyone had a key to the building.
- An answer to the key question emerged quickly because there were two groups meeting at the church who were leaving the building a mess: A boy scout troop and a ceramics/pottery class. Side note: the leadership of the congregation wanted me to deal with both situations. They were afraid of hurting the feelings of the Scout Troop

leader, and they were plain afraid of the Ceramics/Pottery Class leader. Both situations were resolved peacefully; no new keys were given out for a while.

Level 2 Claimed Beliefs and Values; What we say about ourselves

- Long-time residents of London/Laurel County (locals) maintain an attitude of superiority over all of the other surrounding communities and counties. Several times I have caught an air of superiority as people openly verbalize that “we in London/Laurel County are more cultured, better educated, and better off financially than anyone else around.”
- Local community seems to see itself religiously as “we are almost exclusively Baptist,” and “There are Baptists and then there is everyone else.”
- In several instances at the church, when I asked about certain traditions or how certain things have operated in the past, I have been greeted with the response, “You are the Pastor/Boss; it is up to you.”
- The time when I knew for a fact we were in organizational structure trouble! Specifically, we have trouble handling finances.
 - In mid-July 2001, I was invited to a mid day meeting with the staff-pastor parish committee chairperson, the finance committee chairperson, and the district superintendent. At this meeting the finance committee chair assured me that I was not the problem, but wanted me to be part of the solution. Apparently, the former pastor had some financial habits that caused the church to be behind on payments and possibly go into debt in other areas. At this meeting, a solution was presented that new pastor (me) and ministry areas (youth, children, etc.) not be allowed to spend financial resources as had been done in the past. Specifically, no more than 10 percent of any budget area could be spent at a time. I was not personally offended; however, I was shocked that the church waited until then to put this policy into place. Then I discovered that the finance committee chair was still receiving information/bills from the previous pastor’s indiscriminant spending.
- “We want to be more responsible/accountable.” This was an encouraging sign to me, especially in the light of how lax other areas had appeared to be in the past. The leadership of the church wanting “structures” and “systems” for communication and accountability when it came to the Wal-Mart and Kroger charge cards. Issue with Monday Men, who do Monday Men relate back to, what authority and responsibility do they have, how much \$\$ can they/do they/should they spend? Resolved that they would report to the Trustees.
- Rental Contract? The church owns property across the street from the church building and on that property are two rental houses. Renters rent from the church. (Seems kind of strange to me). I pressed that we needed to have a written rental agreement/contract because at the time of my arrival the rental properties did not have a lease. Structurally speaking, an informal committee would rent out the properties on a first come-first serve. I was told that in the past, decisions about who to rent to were made on who secretary, or pastor, or trustee chair simply liked best. There was noting formally on paper. No contract. No rental agreement. Within my first year (2001-2002) I found a sample contract on the internet, edited

it and got it approved. However, in contrast with the leadership's structural concern over keys, undesirable groups using the facilities, and charge cards, people really seemed to care very little about how the renting was done. I almost got the sense that this really didn't matter, and I was making it too hard by wanting a rental contract.

- January 6, 2002 conversation with T.R.; "Smaller is better." Small town, small house, small circle of friends; does this also mean small church????

Level 3 Underlying Assumptions; Behavior based on any other principle is inconceivable

- Looking for a strong leader in some area, leave them alone in others?
- We want strong structures in some areas, don't care about other areas.
- We want to be responsible and successful but we seem to never be able to get there. And that is just how we are.

Summary Highlights

Clan Culture (Family/Human Resource Frame)

For a small-to-medium sized church, most people don't really know each other all that well. This was a surprising observation to make in the Summer of 2001. The congregation's frequent uses terms such as, family and home seem paradoxical to me because of all of the hurt and damaged emotions I encountered when first arriving. My perception is that when people use terms like "Family" and "Home" what they are really saying is those are the things that they are longing for. The church seems to be generally characterized by a sense of low confidence, lacking self-esteem. I sense that people are looking for a "father-figure" pastor who will bring healing to the family and help them to feel better about themselves.

The local area (London/Laurel County) seems to be a community in transition. In particular, there is lots culture change accompanying the significant population growth of area. The traditions and "old ways" of long-time residents are being challenged or displaced as new people move into the area. A once fairly homogenous community is quickly becoming heterogeneous. The "old-blood" family hierarchy structure of the area

is changing, being challenged, and possibly being diluted as many new people move into the area. London/Laurel County seem to differentiate itself from all of the surrounding communities/counties; perhaps because no other surrounding area is growing as rapidly as London/Laurel County.

Adhocracy Culture (Symbolic / Theater Frame)

The church seems to be looking for a pastoral leader to bring leadership, inspiration, as well as providing comfort and healing. The church has been receptive to almost every structural change introduced. And some people have even commented that they welcome some of the changes. The church seems to genuinely desire to make changes and experience growth, but have been unsuccessful in previous attempts. Some systemic changes regarding handling of finances and the addition of building committee / stewardship campaign saw some very quick positive results and the reaction of the church leadership may indicate a turning point that indicates that the church really can make changes successfully and grow.

The position/role of pastor is held to be sacred by those both in the church and out in the community. Within the church, the role of pastor equals “boss” in the view of many. Outside of the church, being a pastor in this region of the country is an all access key that allows the pastor certain privileges and allows the pastor to interact with people, crossing most social boundaries and traditions.

Market Culture (Jungle/Political Frame)

As noted above in Clan Culture summary, the environment of London/Laurel County has experienced much change in the past decade, and that change continues on

into the new millennium. There is a mixing of old and new, insiders and outsiders. The once homogenous character of the area is become much more heterogeneous.

London/Laurel County is a “bubble” in Kentucky. It lays in the southern foothills of the Cumberland plateau. It is not in the Mountains of Eastern Kentucky, nor is it in the Central Bluegrass Region. It is a transition region within the state. There are certainly pockets of Appalachian culture, tradition, and values that one would encounter by traveling further east into the mountains. But these are not dominant, especially as people from across the world move into the area to supplement the local population. There is lots of diversity in the region. One might even go so far as to say that London/Laurel County is a melting pot of cultures, peoples, and traditions.

The church is still sacred and received privileged status. The place of the church within the larger environment is one of sanctity and high esteem. Most people honor the church in the larger cultural context, even if they do not regularly attend a church. Many organizations (business, schools, local government) go out of their way to support the place of church within the community.

There is a strong sense from some church leaders at London First United Methodist Church that they do not want to be active in the marketplace/public eye until some house-cleaning gets done and some hurts are healed. Until then, some leaders would prefer the church remain “underground”.

Hierarchy Culture (Factory/Machine Frame)

Even though things were not functioning as well as they could, or as they were intended, there was a strong sense of formal structure within the church. The leadership knew what the structures were and how they should work in theory, even if they were

faltering in actual practice. The formal structures of London First United Methodist Church (Administrative Council, Staff-Pastor Parish Relations Committee, Finance Committee, Trustees Committee, Lay Leadership Committees; Nurture, Outreach, Witness Committees) were in place on paper, however attendance was low and little decisive action had been in many of these areas.

The core leadership of the church seem eager to revive the existing structures; also, they seem open to changes and additions to existing structures. They seem to want more accountability and more strength in the existing leadership structures. In both cases, reviving existing structures and adding new ones, they leadership want to follow the lead of the pastor in taking action/making changes. As noted above, the role of pastor equals “boss” or even “CEO” in the view of many.

APPENDIX E

How the Congregation Sees Itself Both Now and in Five Years

The Clan Culture

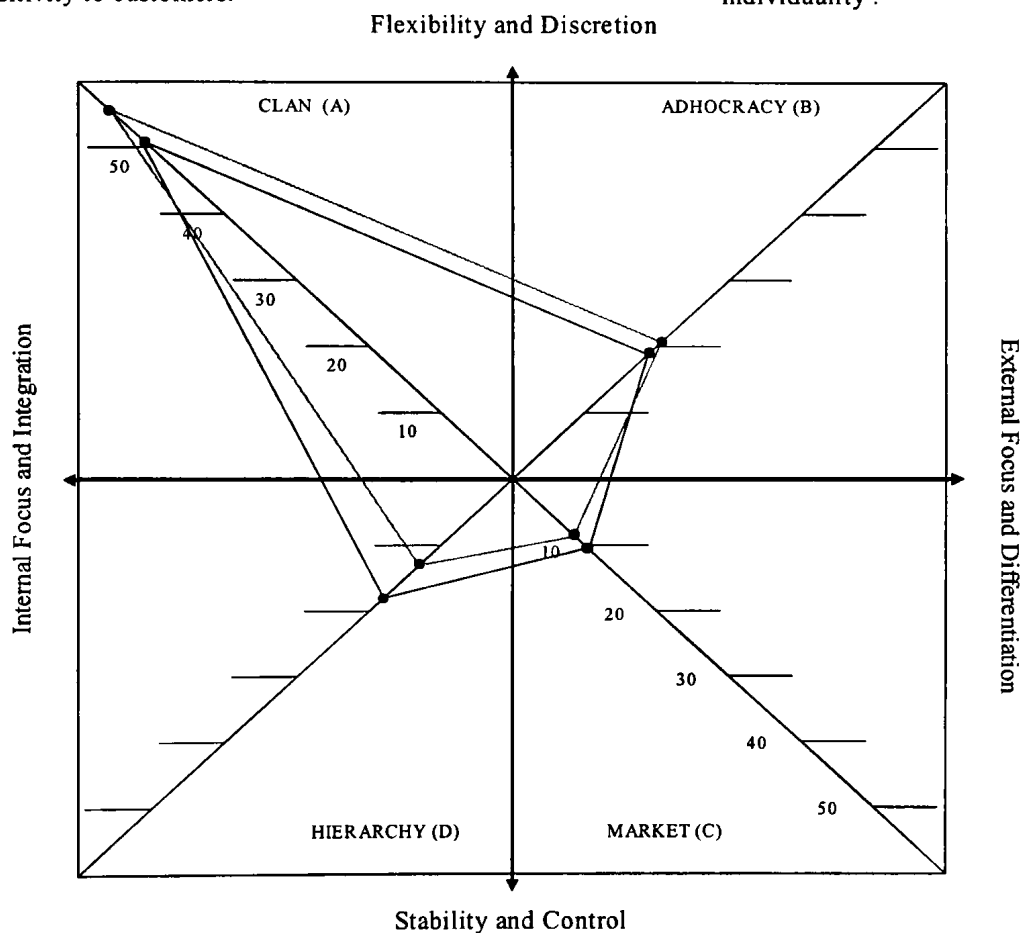
An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

Total Results for Both Surveys

NOW	A	B	C	D
	51.6	19.8	10.2	17.9
PFD	A	B	C	D
	55.9	21.8	8.4	13.5

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality.



The Hierarchy Culture

An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

APPENDIX F

Overall Data OCAI Scores: Leadership Training Day/Congregation at Large

Inventory Number	Year Beginning	Over 18	Gender	Leadership	NOW A	NOW B	NOW C	NOW D	PREFD A	PREFD B	PREFD C	PREFD D	
11-19-2006-1	2000 or earlier	Y	F	Y	34.2	12.5	10.8	42.5	39.2	26.7	12.5	21.7	
11-19-2006-2	2003	Y	F	Y	37.5	15	23.3	24.2	43.3	30.8	10.8	15	
11-19-2006-3	2000 or earlier	Y	M	Y	65.8	12.5	8.3	13.3	65.8	15	8.3	8.3	
11-19-2006-4	2001	Y	F	Y	52.5	13.3	6.67	27.5	50	25.8	10.8	13.3	
11-19-2006-5	2000 or earlier	Y	F	Y	54.2	26.7	0.8	16.7	69.2	19.2	3.3	8.3	
11-19-2006-6	2003	Y	M	Y	65.8	15	9.2	8.3	65.8	17.5	7.5	9.2	
11-19-2006-7	2000 or earlier	Y	M	Y	47.5	13.3	6.7	32.5	50.8	15.8	6.7	26.7	
11-19-2006-8	2000 or earlier	Y	M	Y	37.5	28.3	10.8	23.3	42.5	33.3	13.3	12.5	
11-19-2006-9	2000 or earlier	Y	F	Y	58.3	13.3	5.8	22.5	65	11.7	8.3	15	
11-19-2006-10	2000 or earlier	Y	F	Y	42.5	18.3	10	29.2	48.3	23.3	9.2	19.2	
11-19-2006-11	2000 or earlier	Y	M	Y	40.8	17.5	14.2	27.5	33.3	29.2	22.5	15	
11-19-2006-12	2000 or earlier	Y	F	Y	54.2	38.3	3.3	4.2	66.7	25.8	4.2	3.3	
11-19-2006-13	2003	Y	M	Y	53.3	15.8	17.5	13.3	42.5	35	10	12.5	
12-17-2006-1	2000 or earlier	Y	F	Y	54.2	15	15	15.8	60	9.2	10	20.8	
12-17-2006-2	2000 or earlier	Y	F	Y	50	31.7	8.3	6	65	24.2	5	5.8	
12-17-2006-3	2000 or earlier	Y	F	Y	40.8	27.5	12.5	19.2	52.5	38.3	2.5	6.7	
12-17-2006-4	2001	Y	F	N	53.3	20.8	10.8	15	55	28.3	6.7	10	
12-17-2006-5	2000 or earlier	Y	M	Y	80	10	5	5	71.7	21.7	0	6.7	
12-17-2006-6	2001	Y	F	Y	43	26.5	4.2	26.3	26.7	27.5	10	35.8	
12-17-2006-7	2000 or earlier	Y	F	N	49.2	28.3	5.8	16.7	45	21.7	15	18.3	
12-17-2006-8	2000 or earlier	Y	F	Y	80	6.7	6.7	6.7	84.2	4.2	5.9	5.9	
12-17-2006-9	2000 or earlier	Y	F	Y	82.5	23.3	5	9.2	67.5	30	1.7	4.2	
12-17-2006-10	2000 or earlier	Y	F	Y	38.3	20.8	10.8	30	43.4	17.5	14.2	25	
12-17-2006-11	2000 or earlier	Y	F	N	43.3	29.2	5.8	21.7	55	26.7	5	13.3	
12-17-2006-12	2000 or earlier	Y	M	Y	67.5	18.3	0	14.2	66.7	19.2	0	14.2	
12-17-2006-13	2000 or earlier	Y	M	Y	52.5	25.8	7.5	14.2	53.3	28.3	6.7	11.7	
12-17-2006-14	2001	Y	M	Y	41.7	28.3	13.3	16.7	55	21.7	7.5	15.8	
12-17-2006-15	2000 or earlier	Y	F	Y	51.7	10.8	15	22.5	48.3	13.3	6.7	31.7	
12-17-2006-17	2000 or earlier	Y	F	Y	25	25	25	25	63.3	15	11.7	10	
12-17-2006-18	2000 or earlier	Y	M	Y	70	15	1.7	13.3	75.8	12.5	0	11.7	
12-17-2006-19	2000 or earlier	Y	M	Y	64.2	17.5	8.3	10	64.2	21.7	5	9.2	
12-17-2006-20	2000 or earlier	Y	M	Y	55	16.7	10.8	17.5	61.7	21.7	8.3	10	
12-17-2006-21	2000 or earlier	Y	F	Y	52.5	35	3.3	9.2	49.2	44.2	1.7	3.3	
12-17-2006-22	2003	Y	F	N	30.8	12.5	23.3	33.3	48.3	15.8	11.7	24.2	
12-17-2006-23	2000 or earlier	Y	M	Y	66.7	25	4	3.3	45	45	1.7	0	
12-17-2006-24	2000 or earlier	Y	M	Y	36.7	23.3	19.2	20.8	42.5	25	18.3	14.2	
12-17-2006-25	2000 or earlier	Y	F	Y	40	16.7	13.3	30	51.7	22.5	11.7	14.2	
12-17-2006-26	2005	Y	F	Y	60	14.2	10	15.8	57.5	18.3	10.8	13.3	
12-17-2006-27	2001	Y	F	Y	68.3	14.2	6.7	10.8	68.3	14.2	6.7	10.8	
12-17-2006-28	2000 or earlier	Y	F	N	54.2	12.5	8.3	25	54.2	12.5	8.3	25	
12-17-2006-29	2000 or earlier	Y	F	N	50	25	25	0	50	25	25	0	
12-17-2006-30	2006	Y	M	N	50	25	10.8	14.2	91.7	0	0	8.3	
12-17-2006-31	2000 or earlier	Y	M	Y	26.7	23.3	23.3	26.7	27.5	22.5	24.2	25.8	
12-17-2006-32	2000 or earlier	Y	F	Y	72.5	10.8	3.3	11.7	80.9	6.7	0.8	11.7	
total results for both groups					51.697727	7	19.875	10.212955	17.972727	55.988636	21.897727	6.4136364	13.581818
leadership training day results					49.54615	18.44615	9.7976923	21.923077	52.492308	23.776923	9.8	13.846154	
Cong at large re-sults					52.6	20.47419	10.387097	16.316129	57.454839	21.109677	7.8322581	13.470968	

APPENDIX G

11 November 2006 Leadership Training Day

The Clan Culture

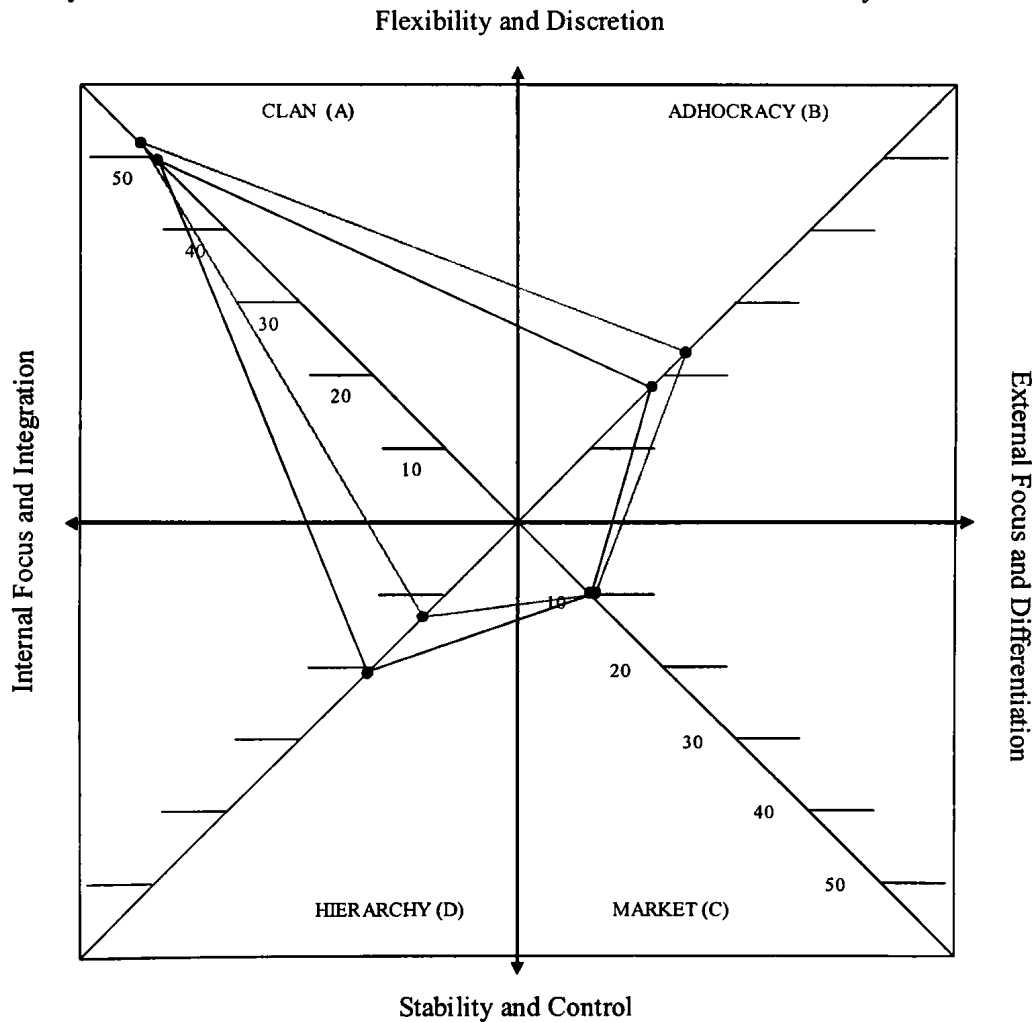
An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

Leadership Training Day

NOW	A	B	C	D
	49.5	18.4	9.7	21.9
PFD	A	B	C	D
	52.4	23.7	9.8	13.8

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality .



The Hierarchy Culture

An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

APPENDIX H

17 December 2006 Congregation at Large

The Clan Culture

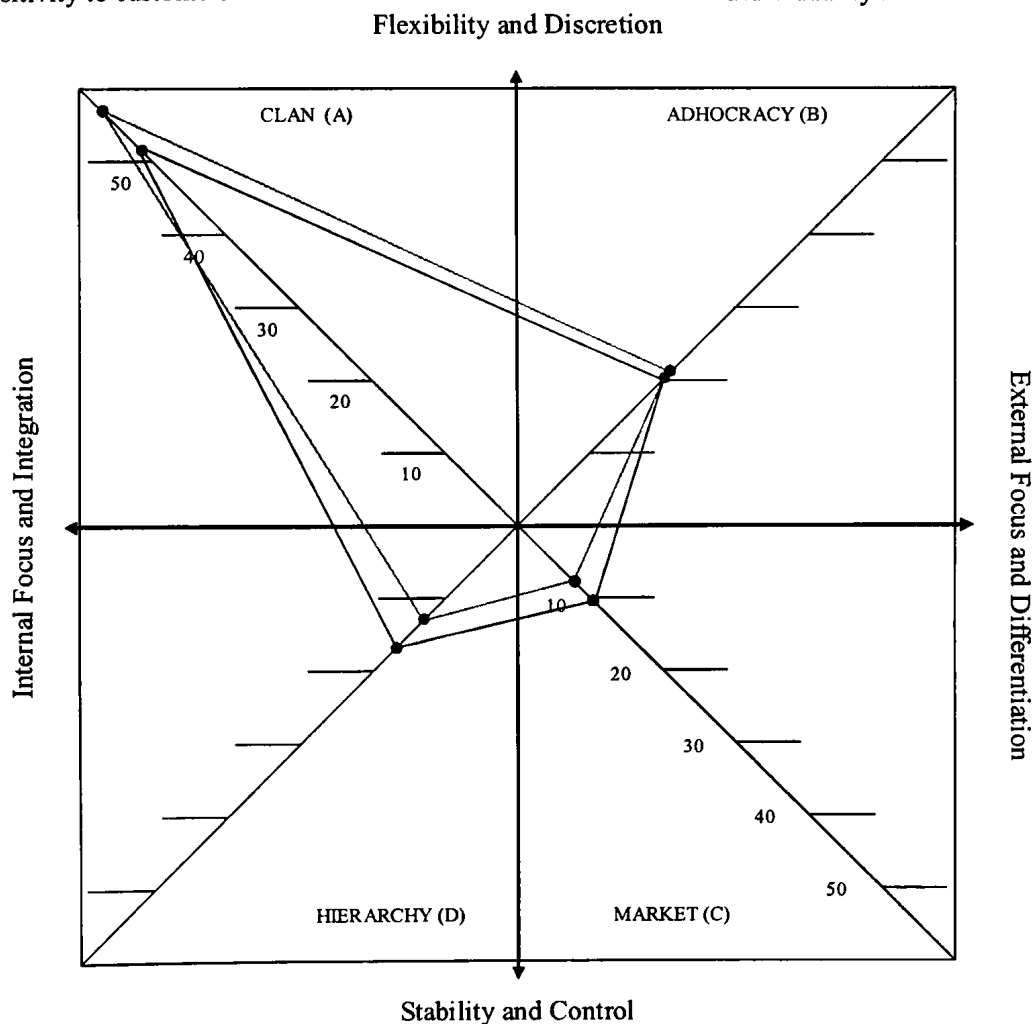
An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

Congregation at Large

NOW	A	B	C	D
	52.6	20.4	10.3	16.3
PFD	A	B	C	D
	57.4	21.1	7.8	13.4

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality.



The Hierarchy Culture

An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

APPENDIX I

Leadership/Non Leadership OCAI Scores

Inventory Number	Year Beginning	Over 18	Gender	Leadership	NOW A	NOW B	NOW C	NOW D	PREFD A	PREFD B	PREFD C	PREFD D
12-17-2006-4	2001	Y	F	N	53.3	20.8	10.8	15	55	28.3	6.7	10
12-17-2006-7	2000 or earlier	Y	F	N	49.2	28.3	5.8	16.7	45	21.7	15	18.3
12-17-2006-11	2000 or earlier	Y	F	N	43.3	29.2	5.8	21.7	55	26.7	5	13.3
12-17-2006-22	2003	Y	F	N	30.8	12.5	23.3	33.3	48.3	15.8	11.7	24.2
12-17-2006-28	2000 or earlier	Y	F	N	54.2	12.5	8.3	25	54.2	12.5	8.3	25
12-17-2006-29	2000 or earlier	Y	F	N	50	25	25	0	50	25	25	0
12-17-2006-30	2006	Y	M	N	50	25	10.8	14.2	91.7	0	0	8.3
11-19-2006-1	2000 or earlier	Y	F	Y	34.2	12.5	10.8	42.5	39.2	26.7	12.5	21.7
11-19-2006-2	2003	Y	F	Y	37.5	15	23.3	24.2	43.3	30.8	10.8	15
11-19-2006-3	2000 or earlier	Y	M	Y	65.8	12.5	8.3	13.3	65.8	15	8.3	8.3
11-19-2006-4	2001	Y	F	Y	52.5	13.3	6.67	27.5	50	25.8	10.8	13.3
11-19-2006-5	2000 or earlier	Y	F	Y	54.2	26.7	0.8	16.7	69.2	19.2	3.3	8.3
11-19-2006-6	2003	Y	M	Y	65.8	15	9.2	8.3	65.8	17.5	7.5	9.2
11-19-2006-7	2000 or earlier	Y	M	Y	47.5	13.3	6.7	32.5	50.8	15.8	6.7	26.7
11-19-2006-8	2000 or earlier	Y	M	Y	37.5	28.3	10.8	23.3	42.5	33.3	13.3	12.5
11-19-2006-9	2000 or earlier	Y	F	Y	58.3	13.3	5.8	22.5	65	11.7	8.3	15
11-19-2006-10	2000 or earlier	Y	F	Y	42.5	18.3	10	29.2	48.3	23.3	9.2	19.2
11-19-2006-11	2000 or earlier	Y	M	Y	40.8	17.5	14.2	27.5	33.3	29.2	22.5	15
11-19-2006-13	2003	Y	M	Y	53.3	15.8	17.5	13.3	42.5	35	10	12.5
12-17-2006-1	2000 or earlier	Y	F	Y	54.2	15	15	15.8	60	9.2	10	20.8
12-17-2006-2	2000 or earlier	Y	F	Y	50	31.7	8.3	6	65	24.2	5	5.8
12-17-2006-3	2000 or earlier	Y	F	Y	40.8	27.5	12.5	19.2	52.5	38.3	2.5	6.7
12-17-2006-5	2000 or earlier	Y	M	Y	80	10	5	5	71.7	21.7	0	6.7
12-17-2006-6	2001	Y	F	Y	43	26.5	4.2	26.3	26.7	27.5	10	35.8
12-17-2006-8	2000 or earlier	Y	F	Y	80	6.7	6.7	6.7	84.2	4.2	5.8	5.9
12-17-2006-9	2000 or earlier	Y	F	Y	62.5	23.3	5	9.2	67.5	30	1.7	4.2
12-17-2006-10	2000 or earlier	Y	F	Y	38.3	20.8	10.8	30	43.4	17.5	14.2	25
12-17-2006-12	2000 or earlier	Y	M	Y	67.5	18.3	0	14.2	66.7	19.2	0	14.2
12-17-2006-13	2000 or earlier	Y	M	Y	52.5	25.8	7.5	14.2	53.3	28.3	6.7	11.7
12-17-2006-14	2001	Y	M	Y	41.7	28.3	13.3	16.7	55	21.7	7.5	15.8
12-17-2006-15	2000 or earlier	Y	F	Y	51.7	10.8	15	22.5	48.3	13.3	6.7	31.7
12-17-2006-17	2000 or earlier	Y	F	Y	25	25	25	25	63.3	15	11.7	10
12-17-2006-18	2000 or earlier	Y	M	Y	70	15	1.7	13.3	75.8	12.5	0	11.7
12-17-2006-19	2000 or earlier	Y	M	Y	64.2	17.5	8.3	10	64.2	21.7	5	9.2
12-17-2006-20	2000 or earlier	Y	M	Y	55	16.7	10.8	17.5	61.7	21.7	8.3	10
12-17-2006-21	2000 or earlier	Y	F	Y	52.5	35	3.3	9.2	49.2	44.2	1.7	3.3
12-17-2006-23	2000 or earlier	Y	M	Y	66.7	25	4	3.3	45	45	1.7	0
12-17-2006-24	2000 or earlier	Y	M	Y	36.7	23.3	19.2	20.8	42.5	25	18.3	14.2
12-17-2006-25	2000 or earlier	Y	F	Y	40	16.7	13.3	30	51.7	22.5	11.7	14.2
12-17-2006-26	2005	Y	F	Y	60	14.2	10	15.8	57.5	18.3	10.8	13.3
12-17-2006-27	2001	Y	F	Y	68.3	14.2	6.7	10.8	68.3	14.2	6.7	10.8
12-17-2006-31	2000 or earlier	Y	M	Y	26.7	23.3	23.3	26.7	27.5	22.5	24.2	25.8
12-17-2006-32	2000 or earlier	Y	F	Y	72.5	10.8	3.3	11.7	80.9	6.7	0.8	11.7
11-19-2006-12	2000 or earlier	Y	F	Y	54.2	38.3	3.3	4.2	66.7	25.8	4.2	3.3
total re- sults for both groups					51.697727	19.875	10.212955	17.972727	55.988636	21.897727	8.4136364	13.581818
Non Leadership #6 - #12					47.257143	21.9	12.828571	17.985714	57.028571	18.571429	10.242857	14.157143
Leadership #13 - #49					52.537838	19.491892	9.7181081	17.97027	55.791892	22.527027	8.0675676	13.472973

APPENDIX J

Leadership Position Held

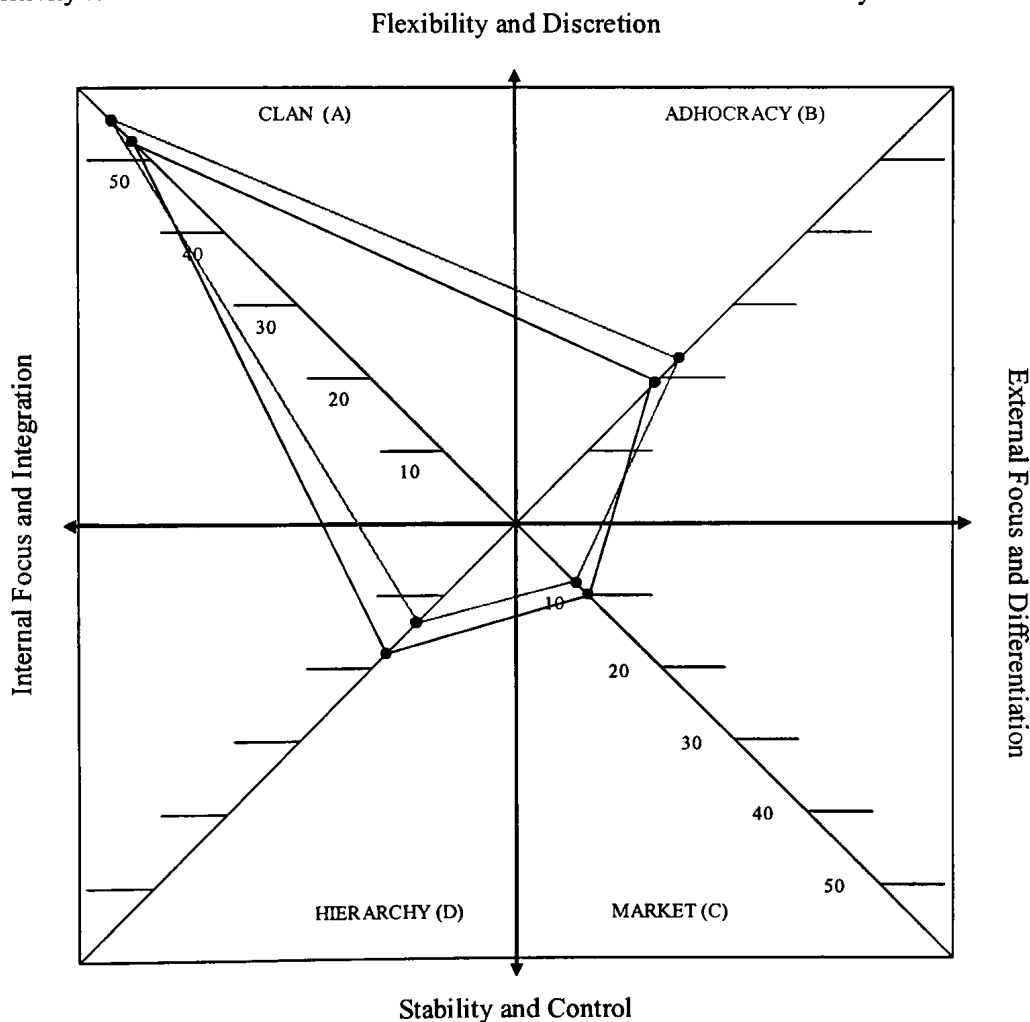
The Clan Culture

An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

Leadership				
NOW	A	B	C	D
	52.5	19.4	9.7	17.9
PFD	A	B	C	D
	55.7	22.5	8.0	13.4

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality .



The Hierarchy Culture

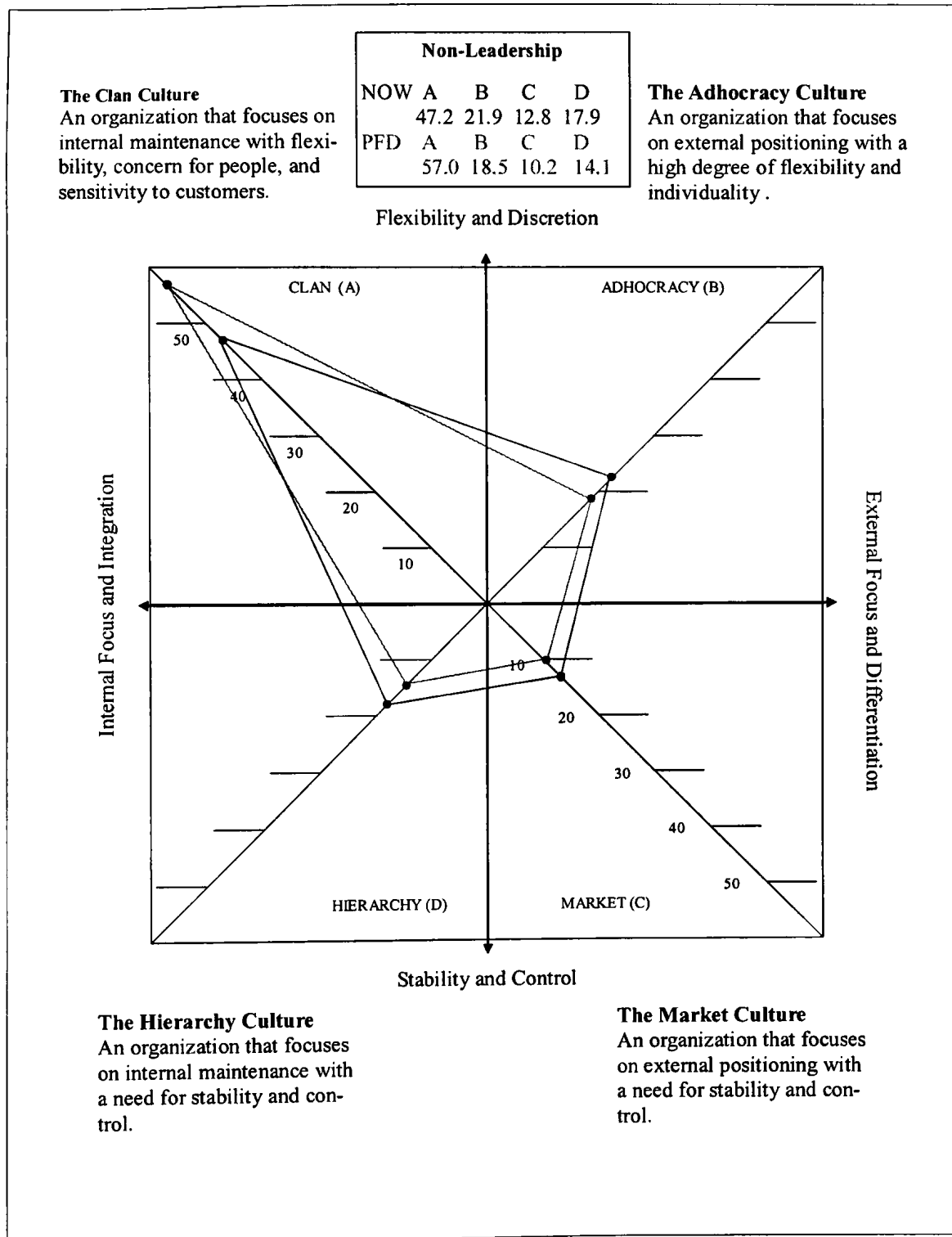
An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

APPENDIX K

No Leadership Position Held



APPENDIX L

Gender OCAI Scores

Inventory Number	Year Beginning	Over 18	Gender	Leadership	NOW A	NOW B	NOW C	NOW D	PREFD A	PREFD B	PREFD C	PREFD D
12-17-2006-4	2001	Y	F	N	53.3	20.8	10.8	15	55	28.3	6.7	10
12-17-2006-7	2000 or earlier	Y	F	N	49.2	28.3	5.8	16.7	45	21.7	15	18.3
12-17-2006-11	2000 or earlier	Y	F	N	43.3	29.2	5.8	21.7	55	26.7	5	13.3
12-17-2006-22	2003	Y	F	N	30.8	12.5	23.3	33.3	48.3	15.8	11.7	24.2
12-17-2006-28	2000 or earlier	Y	F	N	54.2	12.5	8.3	25	54.2	12.5	8.3	25
12-17-2006-29	2000 or earlier	Y	F	N	50	25	25	0	50	25	25	0
11-19-2006-1	2000 or earlier	Y	F	Y	34.2	12.5	10.8	42.5	39.2	26.7	12.5	21.7
11-19-2006-2	2003	Y	F	Y	37.5	15	23.3	24.2	43.3	30.8	10.8	15
11-19-2006-4	2001	Y	F	Y	52.5	13.3	6.67	27.5	50	25.8	10.8	13.3
11-19-2006-5	2000 or earlier	Y	F	Y	54.2	26.7	0.8	16.7	69.2	19.2	3.3	8.3
11-19-2006-9	2000 or earlier	Y	F	Y	58.3	13.3	5.8	22.5	65	11.7	8.3	15
11-19-2006-10	2000 or earlier	Y	F	Y	42.5	18.3	10	29.2	48.3	23.3	9.2	19.2
12-17-2006-1	2000 or earlier	Y	F	Y	54.2	15	15	15.8	60	9.2	10	20.8
12-17-2006-2	2000 or earlier	Y	F	Y	50	31.7	8.3	6	65	24.2	5	5.8
12-17-2006-3	2000 or earlier	Y	F	Y	40.8	27.5	12.5	19.2	52.5	38.3	2.5	6.7
12-17-2006-6	2001	Y	F	Y	43	26.5	4.2	26.3	26.7	27.5	10	35.8
12-17-2006-8	2000 or earlier	Y	F	Y	80	6.7	6.7	6.7	84.2	4.2	5.9	5.9
12-17-2006-9	2000 or earlier	Y	F	Y	62.5	23.3	5	9.2	67.5	30	1.7	4.2
12-17-2006-10	2000 or earlier	Y	F	Y	38.3	20.8	10.8	30	43.4	17.5	14.2	25
12-17-2006-15	2000 or earlier	Y	F	Y	51.7	10.8	15	22.5	48.3	13.3	6.7	31.7
12-17-2006-17	2000 or earlier	Y	F	Y	25	25	25	25	63.3	15	11.7	10
12-17-2006-21	2000 or earlier	Y	F	Y	52.5	35	3.3	9.2	49.2	44.2	1.7	3.3
12-17-2006-25	2000 or earlier	Y	F	Y	40	16.7	13.3	30	51.7	22.5	11.7	14.2
12-17-2006-26	2005	Y	F	Y	60	14.2	10	15.8	57.5	18.3	10.8	13.3
12-17-2006-27	2001	Y	F	Y	68.3	14.2	6.7	10.8	68.3	14.2	6.7	10.8
12-17-2006-32	2000 or earlier	Y	F	Y	72.5	10.8	3.3	11.7	80.9	6.7	0.8	11.7
11-19-2006-12	2000 or earlier	Y	F	Y	52.4	38.3	3.3	4.2	66.7	25.8	4.2	3.3
12-17-2006-30	2006	Y	M	N	50	25	10.8	14.2	91.7	0	0	8.3
11-19-2006-3	2000 or earlier	Y	M	Y	65.8	12.5	8.3	13.3	65.8	15	8.3	8.3
11-19-2006-6	2003	Y	M	Y	65.8	15	9.2	8.3	65.8	17.5	7.5	9.2
11-19-2006-7	2000 or earlier	Y	M	Y	47.5	13.3	6.7	32.5	50.8	15.8	6.7	26.7
11-19-2006-8	2000 or earlier	Y	M	Y	37.5	28.3	10.8	23.3	42.5	33.3	13.3	12.5
11-19-2006-11	2000 or earlier	Y	M	Y	40.8	17.5	14.2	27.5	33.3	29.2	22.5	15
11-19-2006-13	2003	Y	M	Y	53.3	15.8	17.5	13.3	42.5	35	10	12.5
12-17-2006-5	2000 or earlier	Y	M	Y	80	10	5	5	71.7	21.7	0	6.7
12-17-2006-12	2000 or earlier	Y	M	Y	67.5	18.3	0	14.2	66.7	19.2	0	14.2
12-17-2006-13	2000 or earlier	Y	M	Y	52.5	25.8	7.5	14.2	53.3	28.3	6.7	11.7
12-17-2006-14	2001	Y	M	Y	41.7	28.3	13.3	16.7	55	21.7	7.5	15.8
12-17-2006-18	2000 or earlier	Y	M	Y	70	15	1.7	13.3	75.8	12.5	0	11.7
12-17-2006-19	2000 or earlier	Y	M	Y	64.2	17.5	8.3	10	64.2	21.7	5	9.2
12-17-2006-20	2000 or earlier	Y	M	Y	55	16.7	10.8	17.5	61.7	21.7	8.3	10
12-17-2006-23	2000 or earlier	Y	M	Y	66.7	25	4	3.3	45	45	1.7	0
12-17-2006-24	2000 or earlier	Y	M	Y	38.7	23.3	19.2	20.8	42.5	25	18.3	14.2
12-17-2006-31	2000 or earlier	Y	M	Y	26.7	23.3	23.3	26.7	27.5	22.5	24.2	25.8
total results for both groups					51.656818	19.875	10.212955	17.972727	55.988636	21.897727	8.4136364	13.581818
Gender F #6 -#32					50.044444	20.144444	10.324815	19.137037	55.840741	21.422222	8.5259259	14.288889
Gender M #33 - #49					54.217647	19.447059	10.035294	16.123529	56.223529	22.652941	8.2352941	12.458824

APPENDIX M

Gender: Female

The Clan Culture

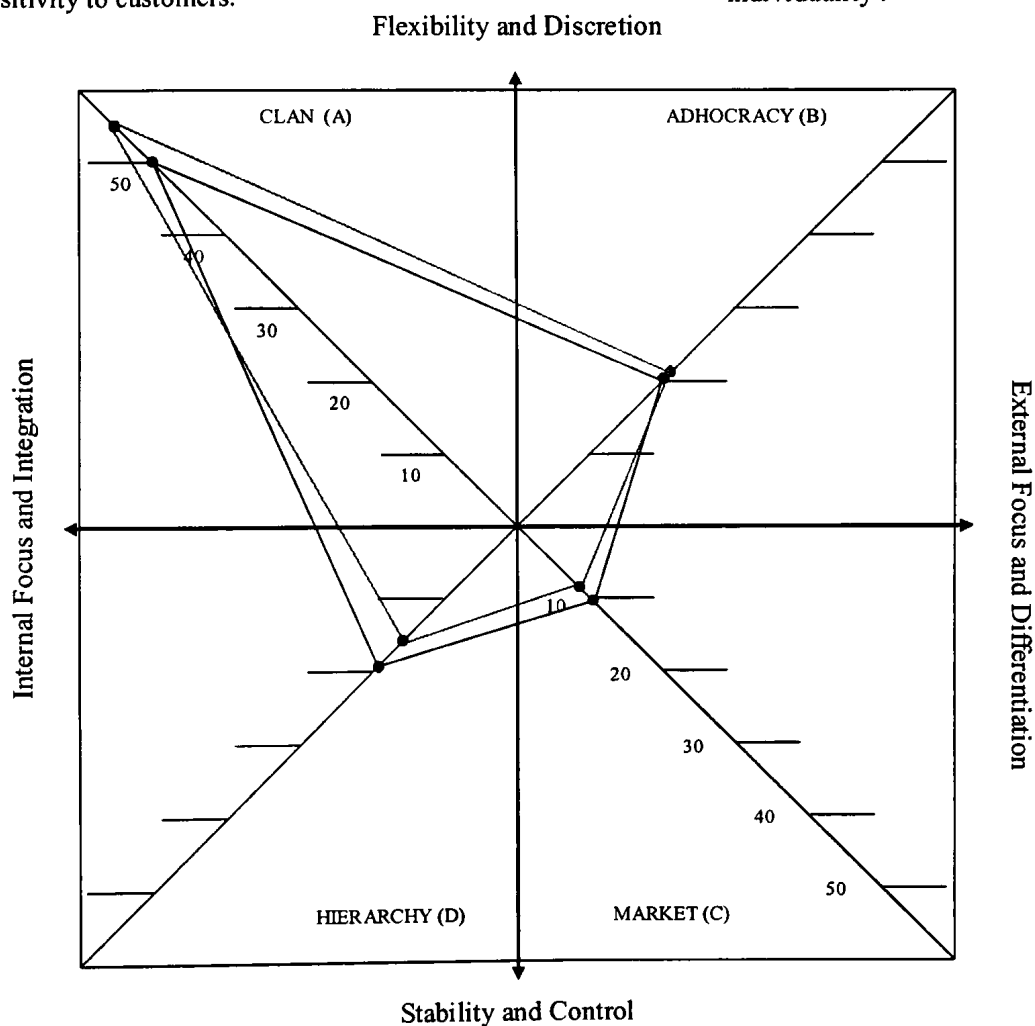
An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

Gender: Female

NOW	A	B	C	D
	50.0	20.1	10.3	19.1
PFD	A	B	C	D
	55.8	21.4	8.5	15.5

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality .



The Hierarchy Culture

An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

APPENDIX N

Gender: Male

The Clan Culture

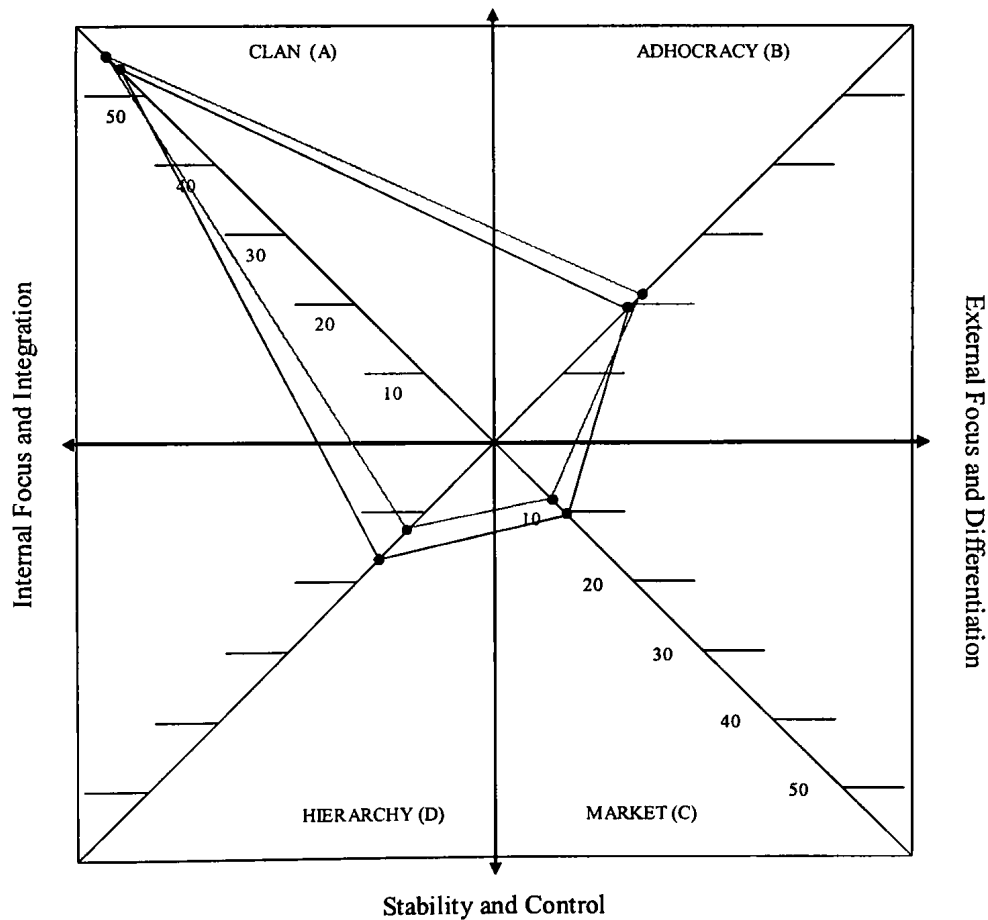
An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

Gender: Male

NOW	A	B	C	D
	54.2	19.4	10.0	16.1
PFD	A	B	C	D
	56.2	22.6	8.2	12.4

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality .



The Hierarchy Culture

An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

APPENDIX O

Year Beginning OCAI Scores

Inventory Number	Year Beginning	Over 18	Gender	Leadership	NOW A	NOW B	NOW C	NOW D	PREFD A	PREFD B	PREFD C	PREFD D
12-17-2006-4	2001	Y	F	N	53.3	20.8	10.8	15	55	28.3	6.7	10
11-19-2006-4	2001	Y	F	Y	52.5	13.3	6.67	27.5	50	25.8	10.8	13.3
12-17-2006-6	2001	Y	F	Y	43	26.5	4.2	26.3	26.7	27.5	10	35.8
12-17-2006-14	2001	Y	M	Y	41.7	28.3	13.3	16.7	55	21.7	7.5	15.8
12-17-2006-27	2001	Y	F	Y	68.3	14.2	6.7	10.8	68.3	14.2	6.7	10.8
12-17-2006-22	2003	Y	F	N	30.8	12.5	23.3	33.3	48.3	15.8	11.7	24.2
11-19-2006-2	2003	Y	F	Y	37.5	15	23.3	24.2	43.3	30.8	10.8	15
11-19-2006-6	2003	Y	M	Y	65.8	15	9.2	8.3	65.8	17.5	7.5	9.2
11-19-2006-13	2003	Y	M	Y	53.3	15.8	17.5	13.3	42.5	35	10	12.5
12-17-2006-26	2005	Y	F	Y	60	14.2	10	15.8	57.5	18.3	10.8	13.3
12-17-2006-30	2006	Y	M	N	50	25	10.8	14.2	91.7	0	0	8.3
12-17-2006-7	2000 or earlier	Y	F	N	49.2	28.3	5.8	16.7	45	21.7	15	18.3
12-17-2006-11	2000 or earlier	Y	F	N	43.3	29.2	5.8	21.7	55	26.7	5	13.3
12-17-2006-28	2000 or earlier	Y	F	N	54.2	12.5	8.3	25	54.2	12.5	8.3	25
12-17-2006-29	2000 or earlier	Y	F	N	50	25	25	0	50	25	25	0
11-19-2006-1	2000 or earlier	Y	F	Y	34.2	12.5	10.8	42.5	39.2	26.7	12.5	21.7
11-19-2006-3	2000 or earlier	Y	M	Y	65.8	12.5	8.3	13.3	65.8	15	8.3	8.3
11-19-2006-5	2000 or earlier	Y	F	Y	54.2	26.7	0.8	16.7	69.2	19.2	3.3	8.3
11-19-2006-7	2000 or earlier	Y	M	Y	47.5	13.3	6.7	32.5	50.8	15.8	6.7	26.7
11-19-2006-8	2000 or earlier	Y	M	Y	37.5	28.3	10.8	23.3	42.5	33.3	13.3	12.5
11-19-2006-9	2000 or earlier	Y	F	Y	58.3	13.3	5.8	22.5	65	11.7	8.3	15
11-19-2006-10	2000 or earlier	Y	F	Y	42.5	18.3	10	29.2	48.3	23.3	9.2	19.2
11-19-2006-11	2000 or earlier	Y	M	Y	40.8	17.5	14.2	27.5	33.3	29.2	22.5	15
12-17-2006-1	2000 or earlier	Y	F	Y	54.2	15	15	15.8	60	9.2	10	20.8
12-17-2006-2	2000 or earlier	Y	F	Y	50	31.7	8.3	6	65	24.2	5	5.8
12-17-2006-3	2000 or earlier	Y	F	Y	40.8	27.5	12.5	19.2	52.5	38.3	2.5	6.7
12-17-2006-5	2000 or earlier	Y	M	Y	80	10	5	5	71.7	21.7	0	6.7
12-17-2006-8	2000 or earlier	Y	F	Y	80	6.7	6.7	6.7	84.2	4.2	5.8	5.8
12-17-2006-9	2000 or earlier	Y	F	Y	62.5	23.3	5	9.2	67.5	30	1.7	4.2
12-17-2006-10	2000 or earlier	Y	F	Y	38.3	20.8	10.8	30	43.4	17.5	14.2	25
12-17-2006-12	2000 or earlier	Y	M	Y	67.5	18.3	0	14.2	66.7	19.2	0	14.2
12-17-2006-13	2000 or earlier	Y	M	Y	52.5	25.8	7.5	14.2	53.3	28.3	6.7	11.7
12-17-2006-15	2000 or earlier	Y	F	Y	51.7	10.8	15	22.5	48.3	13.3	6.7	31.7
12-17-2006-17	2000 or earlier	Y	F	Y	25	25	25	25	63.3	15	11.7	10
12-17-2006-18	2000 or earlier	Y	M	Y	70	15	1.7	13.3	75.8	12.5	0	11.7
12-17-2006-19	2000 or earlier	Y	M	Y	64.2	17.5	8.3	10	64.2	21.7	5	9.2
12-17-2006-20	2000 or earlier	Y	M	Y	55	16.7	10.8	17.5	61.7	21.7	8.3	10
12-17-2006-21	2000 or earlier	Y	F	Y	52.5	35	3.3	9.2	49.2	44.2	1.7	3.3
12-17-2006-23	2000 or earlier	Y	M	Y	66.7	25	4	3.3	45	45	1.7	0
12-17-2006-24	2000 or earlier	Y	M	Y	36.7	23.3	19.2	20.8	42.5	25	18.3	14.2
12-17-2006-25	2000 or earlier	Y	F	Y	40	16.7	13.3	30	51.7	22.5	11.7	14.2
12-17-2006-31	2000 or earlier	Y	M	Y	26.7	23.3	23.3	26.7	27.5	22.5	24.2	25.8
12-17-2006-32	2000 or earlier	Y	F	Y	72.5	10.8	3.3	11.7	80.9	6.7	0.8	11.7
11-19-2006-12	2000 or earlier	Y	F	Y	54.2	38.3	3.3	4.2	66.7	25.8	4.2	3.3
total results for both groups					51.697727	19.875	10.212955	17.972727	55.988636	21.897727	8.413636	13.581818
2000 or Earlier	#17 - #49				52.075758	20.421212	9.503030	17.739394	56.345455	22.078788	8.415151	13.012121
	2001	#5 - #10			51.76	20.62	8.334	19.26	51	23.5	8.34	17.14
	2003	#11 - #14			46.85	14.575	18.325	19.775	49.975	24.775	10	15.225
	2005	#15			60	14.2	10	15.8	57.5	18.3	10.8	13.3
	2006	#16			50	25	10.8	14.2	91.7	0	0	8.3

APPENDIX P

Year Beginning 2000 or Earlier

The Clan Culture

An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

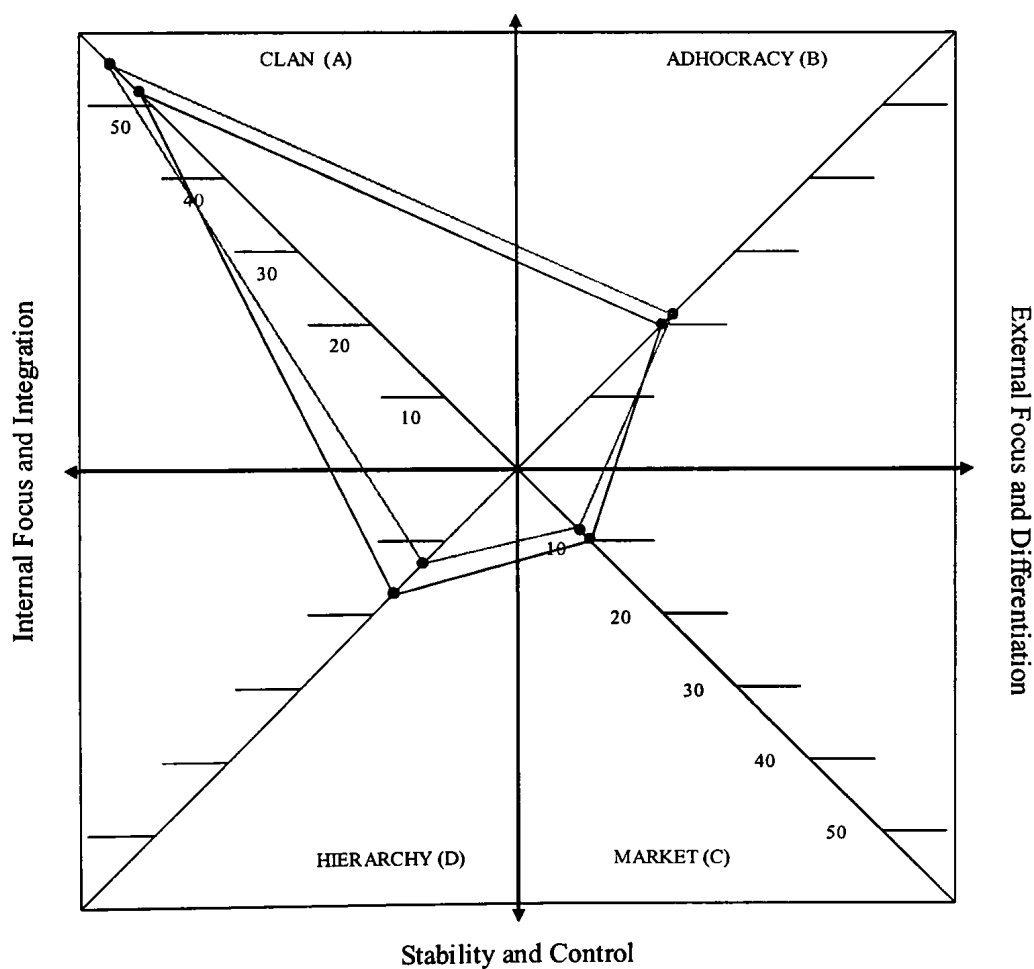
Year Beginning: 2000 or earlier

NOW	A	B	C	D
	52.0	20.4	9.5	17.7
PFD	A	B	C	D
	56.3	22.0	8.4	13.0

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality .

Flexibility and Discretion

**The Hierarchy Culture**

An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

APPENDIX Q

Year Beginning 2001

The Clan Culture

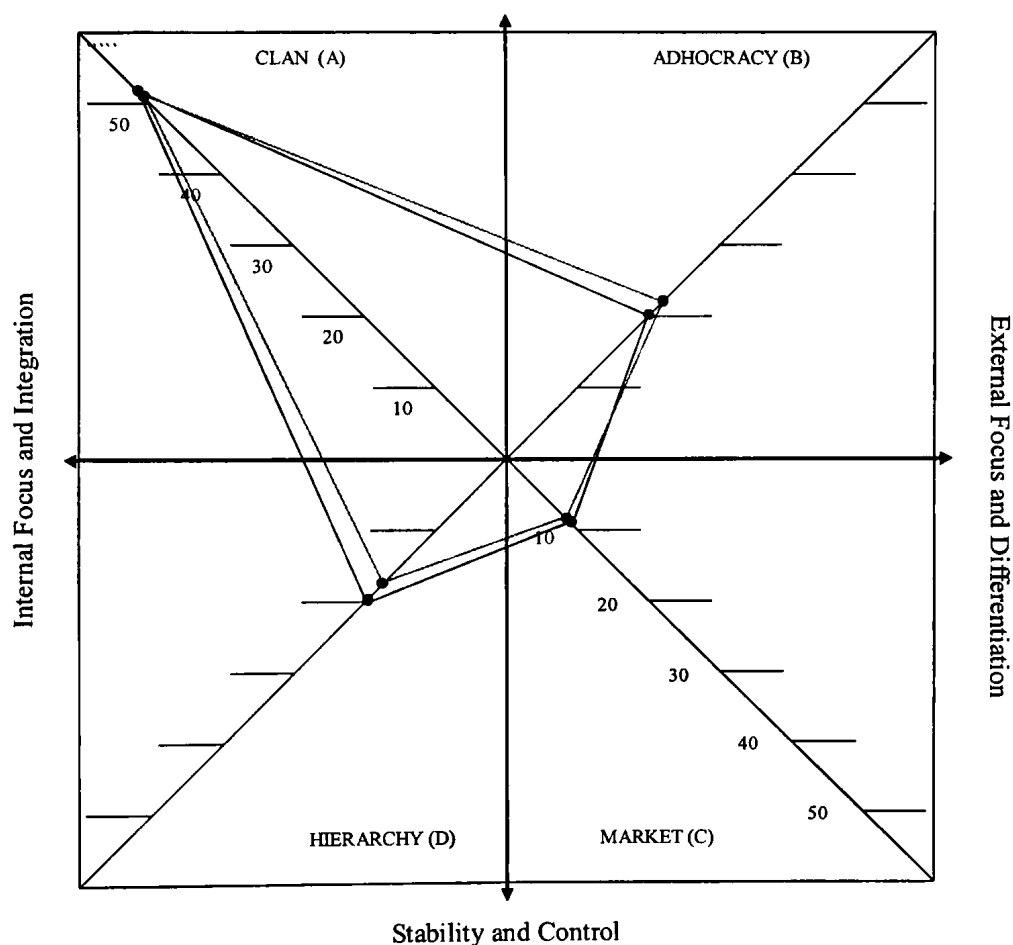
An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

Year Beginning: 2001

NOW	A	B	C	D
	51.7	20.6	8.3	19.26
PFD	A	B	C	D
	51	23.5	8.34	17.1

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality .



The Hierarchy Culture

An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

APPENDIX R

Year Beginning 2003

The Clan Culture

An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

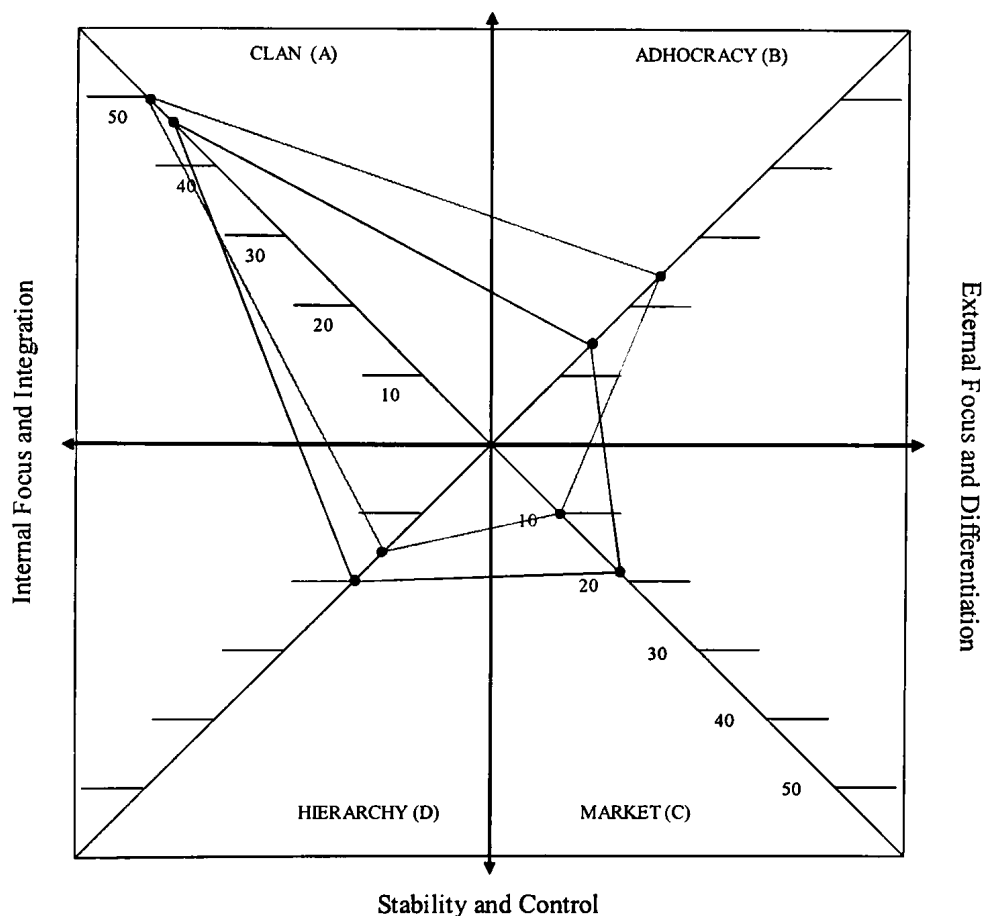
Year Beginning: 2003

NOW	A	B	C	D
	46.8	14.5	18.3	19.7
PFD	A	B	C	D
	49.9	24.7	10.0	15.2

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality .

Flexibility and Discretion



The Hierarchy Culture

An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

Stability and Control

APPENDIX S

Year Beginning 2005

The Clan Culture

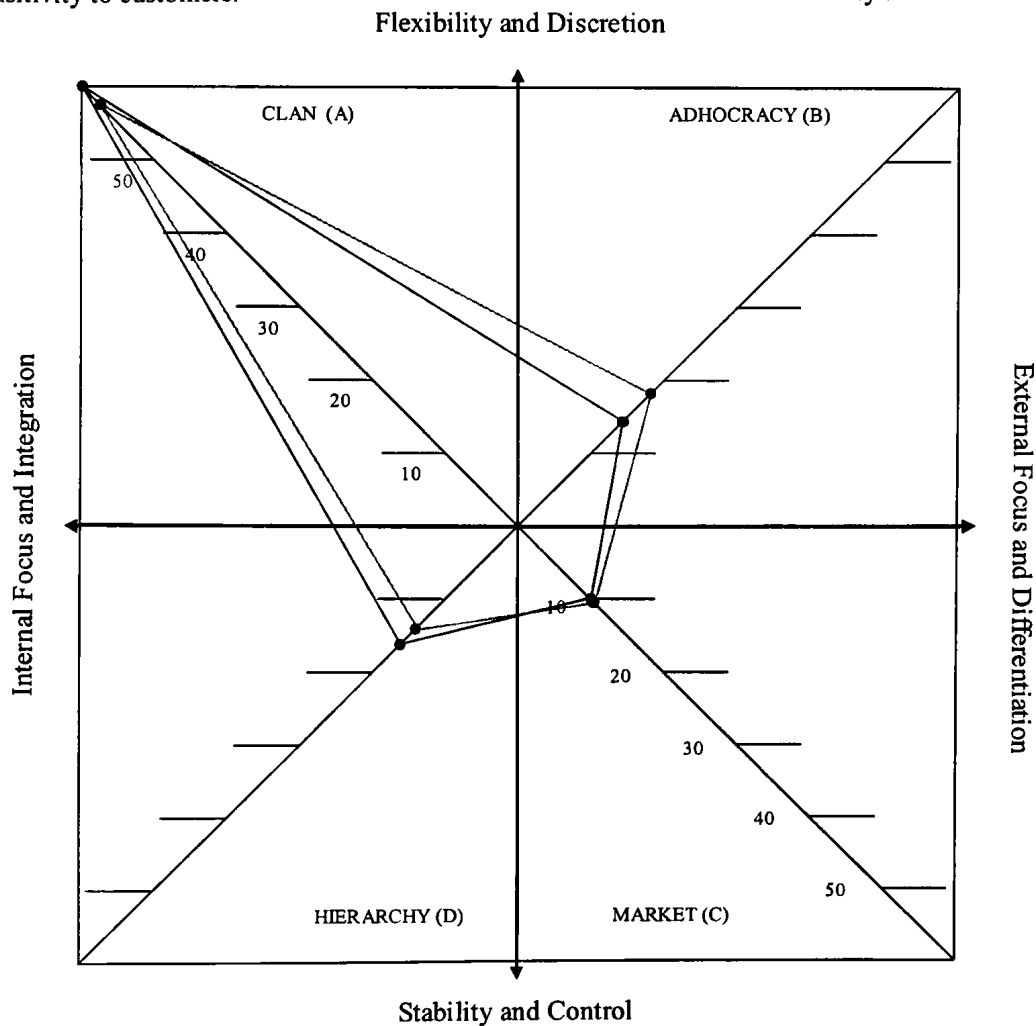
An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

Year Beginning: 2005

NOW	A	B	C	D
	60.0	14.2	10.0	15.8
PFD	A	B	C	D
	57.5	18.3	10.8	13.3

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality .



The Hierarchy Culture

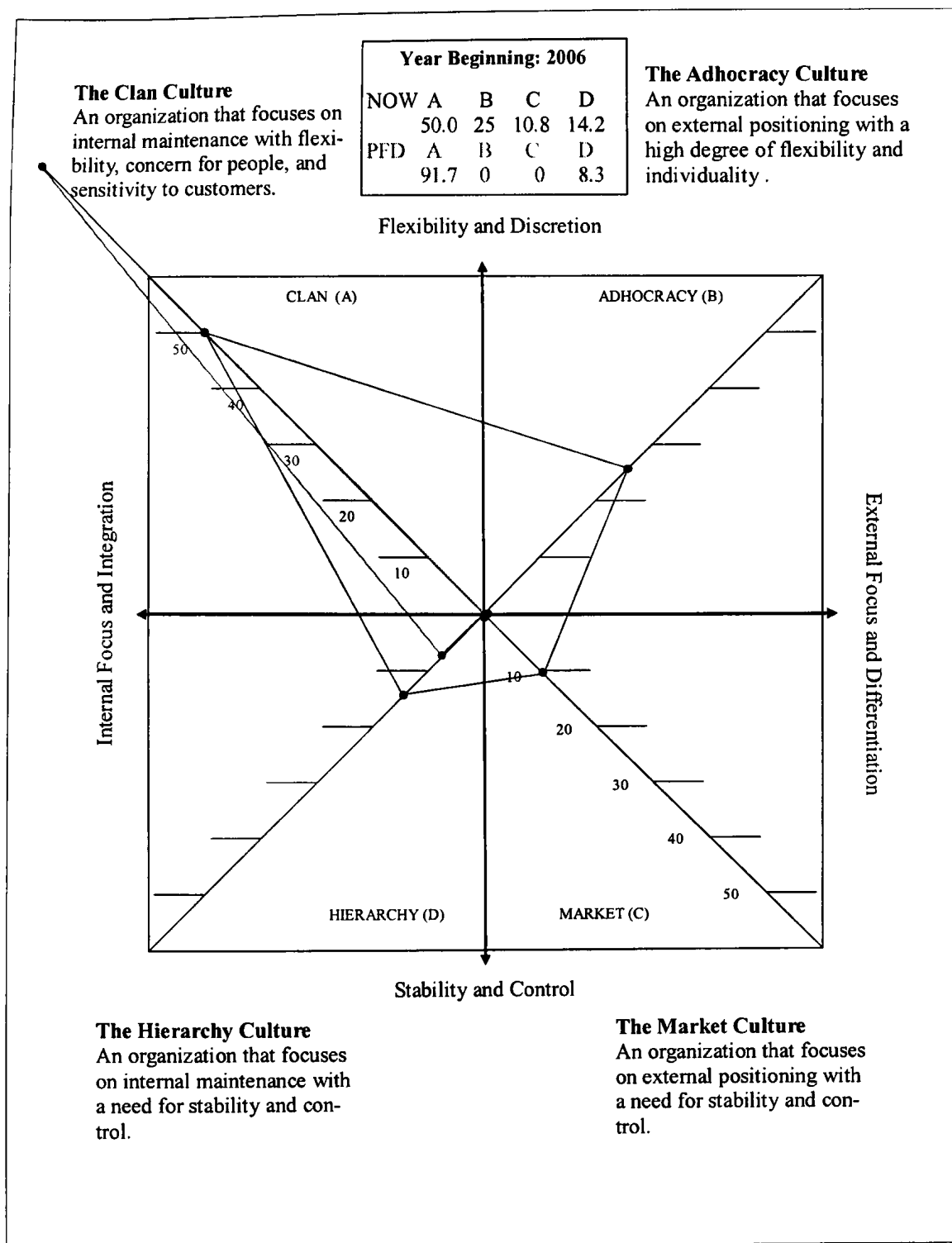
An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

APPENDIX T

Year Beginning 2006



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